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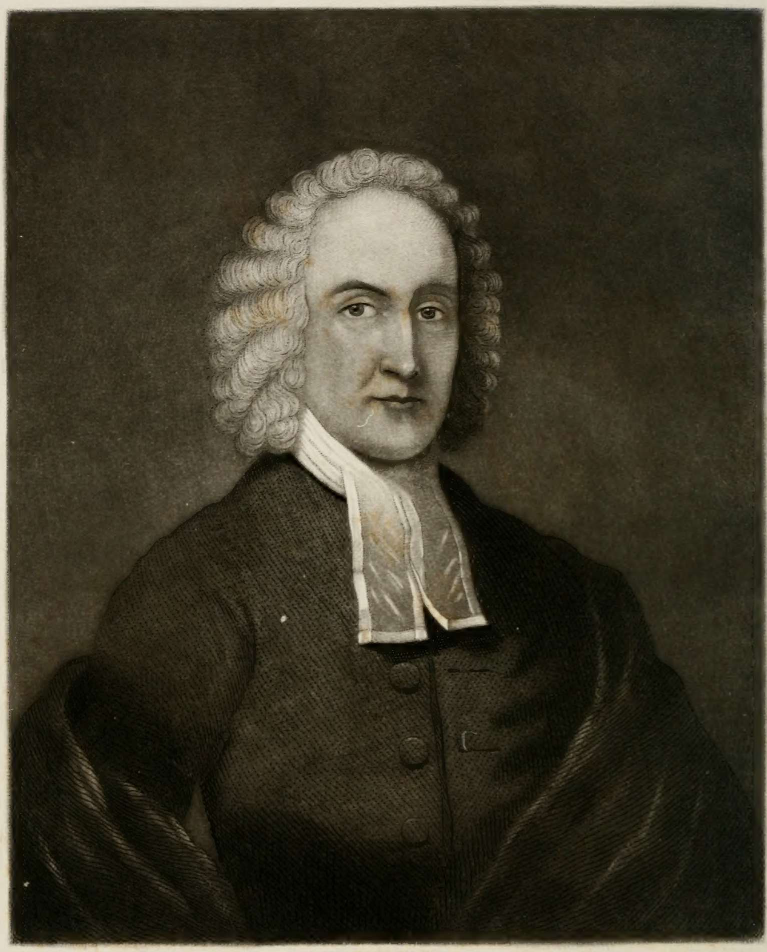

J. D. GROSS. SC.

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FEB 25 1937
THEOLOGICAL SEMINARY

RELIGIOUS DENOMINATIONS

OF THE

WORLD:

COMPRISING

A GENERAL VIEW OF THE ORIGIN, HISTORY, AND CONDITION OF THE
VARIOUS SECTS OF CHRISTIANS, THE JEWS, AND MAHOMETANS, AS
WELL AS THE PAGAN FORMS OF RELIGION EXISTING IN
THE DIFFERENT COUNTRIES OF THE EARTH:

WITH

Sketches of the Founders of Various Religious Sects.

FROM THE BEST AUTHORITIES.

BY VINCENT L. MILNER.

A NEW AND IMPROVED EDITION.

WITH AN APPENDIX BROUGHT UP TO THE PRESENT TIME.

BY J. NEWTON BROWN, D. D.

EDITOR OF "ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE."

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PREFACE.

The following view of the religious denominations of the world has been carefully compiled from the best authorities on the subject. In order to render it as complete as the limits of the volume would permit, the method has been followed of presenting summaries of the doctrines of each sect or religion without in general adducing the arguments by which they are sustained. The latter course would have led into too wide a field of controversy. In order to preserve the degree of impartiality which the reader is entitled to expect in a work of this kind, the compiler has confined himself to authorities in which the doctrines of the several sects are drawn from the published works of their founders or leading writers.

The subject is full of instruction. It forms a part of the history of the human intellect, as it has been exercised in different ages of the world, on topics the most interesting that can possibly claim the attention of mankind. In reviewing the various forms of faith and shades of opinion on religion which have prevailed in different ages and various parts of the world, we may learn the influence of external circumstances on internal belief; and that of speculative opinions on the actual conduct of life. We perceive also the first effect of freedom of religious inquiry, in multiplying sects and dividing extensive religious organizations into numerous branches. Above all, we may learn from this general survey of religious sects, the lesson of charity and forbearance toward those who may entertain theological opinions different from our own.

This volume will also show the gratifying truth, that while the first effect of religious freedom may be to multiply divisions, its *final* effect is to heal them. Some of the most scandalous divisions in all ages have grown out of the attempts of governments, civil and ecclesiastical, to stifle freedom of inquiry and suppress its manifestations; and while such despotism continues, no restorative process is possible. Whereas, the natural growth of Christian feeling under free institutions, tends to bring together bodies long divided and alienated, whether in the Old World or in the New. This happy effect of perfect religious freedom is most manifest in our own country at the present time. As in the beginning, Christians were "of one heart and of one soul," so it may be hoped, they will here become, through the unfettered study of the Scriptures and the influence of the same Spirit which then guided them into all truth: "for the earth shall be full of the knowledge of the Lord." Sects will disappear in the overflowing fulness of faith and love. Despotism in Church and State may produce hypocritical UNIFORMITY, but perfect religious freedom is the primary condition of CHRISTIAN UNITY.

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INTRODUCTION.

SECTION I.

STATE OF THE WORLD IN GENERAL, AT THE BIRTH OF JESUS CHRIST.

When Jesus Christ made his appearance on earth, a great part of the world was subject to the Roman Empire. This empire was much the largest temporal monarchy that had ever existed, so that it was called all the world (Luke ii. 1). The time when the Romans first subjugated the land of Judea, was between sixty and seventy years before Christ was born; and soon after this the Roman Empire rose to its greatest extent and splendor. To this government the world continued subject till Christ came, and many hundred years afterwards. The remoter nations, that had submitted to the yoke of this mighty empire, were ruled either by Roman governors, invested with temporary commissions, or by their own princes and laws, in subordination to the republic, whose sovereignty was acknowledged, and to which the conquered kings, who were continued in their own dominions, owed their borrowed majesty. At the same time, the Roman people, and their venerable Senate, though they had not lost all shadow of liberty, were yet in reality reduced to a state of servile submission to Augustus Cæsar, who, by artifice, perfidy, and bloodshed, attained an enormous degree of power, and united in his own person the pompous titles of *Emperor, Pontiff, Censor, Tribune of the People;* in a word, all the great offices of the State.

At this period, the Romans, according to Daniel's prophetic description, had trodden down the kingdoms, and by their exceeding strength devoured the whole earth. However, by enslaving the world, they civilized it; and whilst they oppressed mankind, they united them together. The same laws were everywhere established, and the same languages understood. Men approached nearer to one another in sentiments and manners; and the intercourse between the most distant regions of the earth was rendered secure and agreeable. Hence, the benign influence of letters and philosophy was spread abroad in countries which had been before enveloped in the darkest ignorance.

Just before Christ was born, the Roman empire not only rose to its greatest height, but was also settled in peace. Augustus Cæsar had been for many years establishing the state of the Roman Empire, and subduing his enemies, till the very year that Christ was born: then, all his enemies being reduced to subjection, his dominion over the world appeared to be settled in its greatest glory. This remarkable peace, after so many ages of tumult and war, was a fit prelude to the ushering of the glorious Prince of Peace into the world. The tranquillity which then reigned was necessary to enable the ministers of Christ to execute with success their sublime commission to the human race. In the situation into which the providence of God had brought the world, the gospel in a few years reached those remote corners of the earth into which it could not otherwise have penetrated for many ages.

All the heathen nations, at the time of Christ's appearance on earth, worshipped a multiplicity of gods and demons, whose favor they courted by obscene and ridiculous ceremonies, and whose anger they endeavored to appease by the most abominable cruelties.

Every nation had its respective gods, over which one, more excellent than the rest, presided; yet in such a manner, that the supreme deity was himself controlled by the rigid decrees of fate, or by what the philosophers called eternal necessity. The gods of the East were different from those of the Gauls, the Germans, and other northern nations. The Grecian divinities differed from those of the Egyptians, who deified plants, and a great variety of the productions both of nature and art. Each people had also their peculiar manner of worshipping and appeasing its respective deities In process of time, however, the Greeks and Romans grew as ambitious in their religious pretensions, as in their political claims. They maintained that their gods, though under different appellations, were the objects of religious worship in all nations; and therefore they gave the names of their deities to those of other countries.

The deities of almost all nations were either ancient heroes, renowned for noble exploits and worthy deeds, or kings and generals, who had founded empires, or women who had become illustrious by remarkable actions or useful inventions. The merit of those eminent persons, contemplated by their posterity with enthusiastic gratitude, was the cause of their exaltation to celestial honors. The natural world furnished another kind of deities; and as the sun, moon, and stars shine with a lustre superior to that of all other material beings, they received religious homage from almost all the nations of the world.

From those beings of a nobler kind, idolatry descended into an enormous multiplication of inferior powers; so that, in many countries, mountains, trees, and rivers, the earth, the sea, and wind, nay, even virtues, and vices, and diseases, had their shrines attended by devout and zealous worshippers.

These deities were honored with rites and sacrifices of various kinds, according to their respective nature and offices. Most nations offered animals, and human sacrifices were universal in ancient times. They were in use among the Egyptians till the reign of Amasis. They were never so common among the Greeks and Romans; yet they were practised by them on extraordinary occasions. Porphyry says "that the Greeks were wont to sacrifice men when they went to war." He relates, also, "that human sacrifices were offered at Rome till the reign of Adrian, who ordered them to be abolished in most places."

Pontiffs, priests, and ministers, distributed into several classes, presided over the Pagan worship, and were appointed to prevent disorder in the performance of religious rites. The sacerdotal order, which was supposed to be distinguished by an immediate intercourse and friendship with the gods, abused its authority in the basest manner, to deceive an ignorant and wretched people.

The religious worship of the Pagans was confined to certain times and places. The statues, and other representations of the gods, were placed in the temples, and supposed to be animated in an incomprehensible manner—for they carefully avoided the imputation of worshipping inanimate beings—and therefore pretended that the divinity, represented by the statue, was really present in it, if the dedication was truly and properly made.

Besides the public worship of the gods, to which all, without exception, were admitted, there were certain religious rites celebrated in secret by the Greeks, and several eastern countries, to which a small number was allowed access. These were called mysteries; and persons who desired an initiation, were obliged previously to exhibit satisfactory proofs of their fidelity and patience, by passing through various trials and ceremonies of the most disagreeable kind. The secret of these mysteries was kept in the strictest manner, as the initiated could not reveal anything that passed in them, without exposing their lives to the most imminent danger.

These secret doctrines were taught in the mysteries of Eleusis, and in those of Bacchus and other divinities. But the reigning religion was totally external. It held out no body of doctrines, no public instruction to participate on stated days in the established worship. The only faith required, was to believe that the gods exist, and reward virtue, either in this life or in that to come; the only practice, to perform at intervals some religious acts, such as appearing in the solemn festivals, and sacrificing at the public altars.

The spirit and genius of the Pagan religion was not calculated to promote moral virtue. Stately temples, expensive sacrifices, pompous ceremonies, and magnificent festivals, were the objects presented to its votaries. But just notions of God, obedience to His moral laws, purity of heart, and sanctity of life, were not once mentioned as ingredients in religious service. No repentance of past crimes, and no future amendment of conduct, were ever prescribed by the Pagans, as proper means of appeasing their offended deities. Sacrifice a chosen victim, bow down before an hallowed image, be initiated in the sacred mysteries,—and the wrath of the gods shall be averted, and the thunder shall drop from their hands.

The gods and goddesses, to whom public worship was paid, exhibited to their adorers examples of egregious crimes, rather than of useful and illustrious virtues. It was permitted to consider Jupiter, the father of the gods, as an usurper, who expelled his father from the throne of the universe, and is, in his turn, to be one day driven from it by his son. The priests were little solicitous to animate the people to virtuous conduct, either by precept or example. They plainly enough declared, that all which was essential to the true worship of the gods, was contained in the rites and institutions which the people had received by tradition from their ancestors. Hence the wiser part of mankind, about the time of Christ's birth, looked upon the whole system of religion as a just object of ridicule and contempt.

The consequence of this state of theology was an universal corruption of manners, which discovered itself in the impunity of the most flagitious crimes.

When the Romans had subdued the world, they lost their own liberty. Many vices, engendered or nourished by prosperity, delivered them over to the vilest of tyrants that ever afflicted or disgraced human nature. Despotic power was accompanied with all the odious vices which are usually found in its train, and they rapidly grew to an incredible pitch. The colors are not too strong which the apostle employs in drawing the character of that age, in Rom. i. 21, 22, etc., and in Eph. iv. 17–19.

At the time of Christ's appearance on earth, the religion of the Romans, as well as their arms, had extended itself throughout a great part of the world. Besides the religious rites, which

Numa and others had instituted for political views, the Romans added several Italian and Etrurian fictions to the Grecian fables, and gave also to the Egyptian deities a place among their own.

In the provinces subjected to the Roman government, there arose a new kind of religion, formed by a mixture of the ancient rites of the conquered nations with those of the Romans. Those nations, who, before their subjection, had their own gods, and their own particular religious institutions, were persuaded by degrees to admit into their worship a great variety of the sacred rites and customs of the conquerors.

When, from the sacred rites of the ancient Romans, we pass to review the other religions which prevailed in the world, it will appear obvious, that the most remarkable may be properly divided into two classes — one of which will comprehend the religious systems which owe their existence to political views; and the other, of those which seem to have been formed for military purposes. The religion of most of the eastern nations may be ranked in the former class, especially that of the Persians, Egyptians, and Indians, which appears to have been solely calculated for the preservation of the State, the support of the royal authority and grandeur, the maintenance of public peace, and the advancement of civil virtues. The religious system of the northern nations may be comprehended under the military class; since all the traditions among the Germans, the Bretons, the Celts, and the Goths, concerning their divinities, have a manifest tendency to excite and nourish fortitude, ferocity, an insensibility of danger, and contempt of life.

At this time Christianity broke forth from the east like a rising sun, and dispelled the universal religious darkness which obscured every part of the globe. "The noblest people," says Dr. Robertson, "that ever entered upon the stage of the world, appear to have been only instruments in the Divine Hand, for the execution of wise purposes concealed from themselves. The Roman ambition and bravery paved the way, and prepared the world, for the reception of the Christian doctrine. They fought and conquered, that it might triumph with the greater ease (see

Isaiah x. 7). By means of their victories, the overruling providence of God established an empire, which really possesses that perpetuity and eternal duration which they vainly arrogated to their own. He erected a throne which shall continue forever, and of the "*increase of that government there shall be no end.*"

It has been mentioned to the honor of Christianity, that it rose and flourished in a learned, inquiring, and discerning age; and made the most rapid and amazing progress through the immense empire of Rome, to its remotest limits, when the world was in its most civilized state, and in an age that was universally distinguished for science and erudition.

SECTION II.

STATE OF THE JEWISH NATION AT THE BIRTH OF JESUS CHRIST.

THE state of the Jews was not much better than that of other nations, at the time of Christ's appearance on earth. They were governed by Herod, who was himself tributary to the Roman people. His government was of the most vexatious and oppressive kind. By a cruel, suspicious, and overbearing temper, he drew upon himself the aversion of all, not excepting those who lived upon his bounty.

Under his administration, and through his influence, the luxury of the Romans was introduced into Palestine, accompanied with the vices of that licentious people. In a word, Judea, governed by Herod, groaned under all the corruption which might be expected from the authority and example of a prince who, though a Jew in outward profession, was, in point of morals and practice, a contemner of all laws, human and divine.

After the death of this tyrant, the Romans divided the government of Judea between his sons. In this division, one-half the kingdom was given to Archelaus, under the title of Exarch. Archelaus was so corrupt and wicked a prince, that at last both Jews and Samaritans joined in a petition against him to Augustus, who banished him from his dominions, about ten years after the death of Herod the Great. Judea was by this sentence reduced to a Roman province, and ordered to be taxed.

The governors whom the Romans appointed over Judea, were frequently changed, but seldom for the better. About the sixteenth year of Christ, Pontius Pilate was appointed governor, the whole of whose administration, according to Josephus, was one continual scene of venality, rapine, and of every kind of savage cruelty. Such a governor was ill calculated to appease the ferments occasioned by the late tax. Indeed, Pilate was so far from attempting to appease, that he greatly inflamed them, by taking every occasion of introducing his standards, with images, pictures, and consecrated shields, into their city; and at last by attempting to drain the treasury of the temple, under pretence of bringing an aqueduct into Jerusalem. The most remarkable transaction of his government, however, was his condemnation of Jesus Christ; seven years after which he was removed from Judea.

However severe was the authority which the Romans exercised over the Jews, yet it did not extend to the entire suppression of their civil and religious privileges. The Jews were, in some measure, governed by their own laws, and permitted the enjoyment of their religion. The administration of religious ceremonies was committed, as before, to the high priest, and to the Sanhedrim; to the former of whom the order of priests and Levites was in the usual subordination; and the form of outward worship, except in a very few points, had suffered no visible change. But, on the other hand, it is impossible to express the disquietude and disgust, the calamities and vexations, which this unhappy nation suffered from the presence of the Romans, whom their religion obliged them to regard as a polluted and idolatrous people; in a particular manner, from the avarice and cruelty of the prætors, and the frauds and extortions of the publicans. So that, all things considered, their condition, who lived under the government of the other sons of Herod, was much more supportable than the state of those who were immediately subject to the Roman jurisdiction.

It was not, however, from the Romans only, that the calamities of this miserable people proceeded. Their own rulers multiplied their vexations, and debarred them from enjoying any little comforts, which were left them by the Roman magistrates. The leaders of the people, and the chief priests, were, according to the account of Josephus, profligate wretches, who had purchased their places by bribes, or by other acts of iniquity, and who maintained their ill-acquired authority by the most abominable crimes. The inferior priests, and those who possessed any shadow of authority, were become dissolute and abandoned to the highest degree. The multitude, excited by these corrupt examples, ran headlong into every kind of iniquity; and by their endless seditions, robberies, and extortions, armed against themselves both the justice of God and vengeance of man.

About the time of Christ's appearance, the Jews of that age concluded the period pre-determined by God to be then completed, and that the promised Messiah would suddenly appear. Devout persons waited day and night for the consolation of Israel; and the whole nation, groaning under the Roman yoke, and stimulated by the desire of liberty or of vengeance, expected their deliverer with the most anxious impatience.

Nor were these expectations peculiar to the Jews. By their dispersion among so many nations; by their conversation with the learned men among the heathens; and by the translations of their inspired writings into a language almost universal, the principles of their religion were spread all over the East. It became the common belief, that a Prince would arise at that time in Judea, who would change the face of the world, and extend his empire from one end of the earth to the other.

Two religions flourished at this time in Palestine; the Jewish and Samaritan. The Samaritans blended the errors of Paganism with the doctrines of the Jews. The whole body of the people looked for a powerful and warlike deliverer, who, they supposed, would free them from the Roman authority. All considered the whole of religion as consisting in the rites appointed by Moses, and in the performance of some external acts of duty. All were unanimous in excluding the other nations of the world from the hopes of eternal life.

The learned among the Jews were divided into a great variety of sects. The Pharisees, the Sadducees, and Essenes, eclipsed the other denominations.

The most celebrated of the Jewish sects was that of the Pharisees. It is supposed by some, that this denomination subsisted about a century and a half before the appearance of our Saviour. They separated themselves not only from Pagans, but from all such Jews as complied not with their peculiarities. Their separation consisted chiefly in certain distinctions respecting food and religious ceremonies. It does not appear to have interrupted the uniformity of religious worship, in which the Jews of every sect seem to have always united.

This denomination, by their apparent sanctity of manners, had rendered themselves extremely popular. The multitude, for the most part, espoused their interests; and the great, who feared their artifice, were frequently obliged to court their favor. Hence they obtained the highest offices both in the State and priesthood, and had great weight both in public and private affairs. It appears from the frequent mention which is made by the evangelists of the Scribes and Pharisees in conjunction, that the greatest number of Jewish teachers or doctors of the law, (for those were expressions equivalent to scribe) were, at that time, of the Pharisaical sect.

The principal doctrines of the Pharisees are as follows: That the oral law, which they suppose God delivered to Moses by an archangel on Mount Sinai, and which is preserved by tradition, is of equal authority, with the written law: That, by observing both these laws, a man may not only obtain justification with God, but perform meritorious works of supererogation: That fasting, alms-giving, ablutions, and confessions, are sufficient atonements for sin: That thoughts and desires are not sinful, unless they are carried into action. This denomination acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body. They maintained both the freedom of the will and absolute predestination, and adopted the Pythagorean doctrine of the transmigration of souls, excepting the notoriously wicked, whom they supposed consigned to eternal punishment.

The peculiar manners of this sect are strongly marked in the writings of the evangelists, and confirmed by the testimony of the Jewish authors. They fasted the second and fifth day of the week, and put thorns at the bottom of their robes, that they might prick their legs as they walked. They lay upon boards covered with flint stones, and tied thick cords about their waists. They paid tithes as the law prescribed, and gave the thirtieth and fiftieth part of their fruits, adding voluntary sacrifices to those which were commanded. They were very exact in performing their vows. The Talmudic books mention several distinct classes of Pharisees; among whom were the Truncated Pharisee, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; and the Mortar Pharisee, who, that his contemplations might not be disturbed, wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet. Such expedients were used by this denomination to captivate the admiration of the vulgar; and under the appearance of singular piety, they disguised the most licentious manners.

The sect of the Sadducees derived its origin and name from one Sadoc, who flourished in the reign of Ptolemy Philadelphus, about two hundred and sixty-three years before Christ. The chief heads of the Sadducean doctrine are as follows: All laws and traditions, not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct existence, separate from their corporeal vestment. The soul of man, therefore, expires with the body. There will be no resurrection of the dead, nor rewards and punishments after this life. Man is not subject to irresistible fate, but has the framing of his condition chiefly in his power. Polygamy ought to be practised.

The practices of the Pharisees and Sadducees were both perfectly suitable to their sentiments. The former were notorious hypocrites; the latter, scandalous libertines.

The Essenes were a Jewish sect. Some suppose they took their rise from that dispersion of their nation, which took place after the Babylonian captivity. They maintained that rewards and punishments extended to the soul alone, and considered the body as a mass of malignant matter, and the prison of the immortal spirit. The greatest part of this sect considered the laws of Moses as an allegorical system of spiritual and mysterious truth, and renounced all regard to the outward letter in its explanation. The leading traits in the character of this sect were, that they were sober, abstemious, peaceable lovers of retirement, and had a perfect community of goods. They paid the highest regard to the moral precepts of the law, but neglected the ceremonial excepting what regarded personal cleanliness, the observation of the Sabbath, and making an annual present to the temple at Jerusalem. They commonly lived in a state of celibacy, and adopted the children of others, to educate them in their own principles and customs. Though they were, in general, averse to swearing, or to requiring an oath, they bound all whom they initiated by the most sacred vows, to observe the duties of piety, justice, fidelity, and modesty; to conceal the secrets of the fraternity; to preserve the books of their instructors; and with great care to commemorate the names of the angels.

Philo mentions two classes of Essenes; one of which followed a practical institution. The other professed a theoretical institution. The latter, who were called Theraputæ, placed their whole felicity in the contemplation of the Divine nature. Detaching themselves entirely from secular affairs, they transferred their property to their relations and friends, and retired to solitary places, where they devoted themselves to an holy life. The principal society of this kind was formed near Alexandria, where they lived, not far from each other, in separate cottages, each of which had its own sacred apartments, to which the inhabitants retired for the purposes of devotion.

Besides these eminent Jewish sects, there were several of inferior note, at the time of Christ's appearance: the Herodians, mentioned by the sacred writers; and the Gaulonites, by Josephus.

The Herodians derived their name from Herod the Great. Their distinguishing tenet appears to be, that it is lawful, when constrained by superiors, to comply with idolatry and with a false religion. Herod seems to have formed this sect on purpose to justify himself in this practice, who, being an Idumean by nation, was indeed half a Jew and half a Pagan. He, during his long reign, studied every artifice to ingratiate himself with the emperor, and to secure the favor of the principal personages in the court of Rome. Josephus informs us, that his ambition, and his entire devotion to Cæsar and his court, induced him to depart from the usages of his country, and, in many instances, to violate its institutions. He built temples in the Greek taste, and erected statues for idolatrous worship, apologizing to the Jews that he was absolutely necessitated to this conduct by the superior powers. We find the Sadducees, who denied a future state, readily embraced the tenets of this party: for the same persons, who, in one of the gospels, are called Herodians, are, in another called Sadducees.

The Gaulonites were Galileans, who derived their name from one Judas Theudas, a native of Gaulon in Upper Galilee, who, in the tenth year of Jesus Christ, excited his countrymen, the Galileans, and many other Jews, to take arms, and venture upon all extremities, rather than pay tribute to the Romans. The principles he instilled into his party were, not only that they were a free nation, and ought not to be in subjection to any other; but that they were the elect of God; that he alone was their governor; and that, therefore, they ought not to submit to any ordinance of man. Though Theudas was unsuccessful, and his party, in their very first attempt, entirely routed and dispersed, yet, so deeply had he infused his own enthusiasm into their hearts, that they never rested, till in their own destruction, they involved the city and temple.

Many of the Jews were attached to the oriental philosophy concerning the origin of the world. From this source the doctrine of the Cabala is supposed to be derived. That considerable numbers of the Jews had imbibed this system, appears evident both from the books of the New Testament, and from the ancient history of the Christian church. It is also certain that many of the Gnostic sects were founded by Jews.

Whilst the learned and sensible part of the Jewish nation was divided into a variety of sects, the multitude was sunk into the most deplorable ignorance of religion, and had no conception of any other method of rendering themselves acceptable to God than by sacrifices, washings, and other external rites and ceremonies of the Mosaic law. Hence proceeded that dissoluteness of manners which prevailed among the Jews during Christ's ministry on earth. Hence also the divine Saviour compares the people to sheep without a shepherd, and their doctors to men who, though deprived of sight, yet pretended to show the way to others.

In taking a view of the corruptions both in doctrine and practice, which prevailed among the Jews at the time of Christ's appearance, we find that the external worship of God was disfigured by human inventions. Many learned men have observed that a great variety of rites was introduced into the service of the temple, of which no traces are to be found in the sacred writings This was owing to those revolutions, which rendered the Jews more conversant than they had formerly been, with the neighboring nations. They were pleased with several of the ceremonies which the Greeks and Romans used in the worship of the Pagan deities, and did not hesitate to adopt them in the service of the true God, and add them as an ornament to the rites, which they had received by divine appointment.

The Jews multiplied so prodigiously, that the narrow bounds of Palestine were no longer sufficient to contain them. They poured, therefore, their increasing numbers into the neighboring countries with such rapidity, that, at the time of Christ's birth, there was scarcely a province in the empire where they were not found carrying on commerce and exercising other lucrative arts. They were defended in foreign countries against injurious treatment by the special edicts of the magistrates. This was absolutely necessary; since, in most places, the remarkable difference of their religion and manners from those of other nations, exposed them to the hatred and indignation of the ignorant and bigoted multitude. "All this," says Dr. Mosheim, "appears to have been most singularly and wisely directed by the adorable hand of an interposing Providence, to the end, that this people, which was the sole depository of the true religion, and of the knowledge of one supreme God, being spread abroad through the whole earth, might be everywhere, by their example, a reproach to superstition, contribute in some measure to check it, and thus prepare the way for that yet fuller discovery of divine truth, which was to shine upon the world from the ministry and gospel of the Son of God."

SECTION III.

AN ACCOUNT OF THE PHILOSOPHICAL SYSTEMS WHICH WERE IN VOGUE AT THE TIME OF CHRIST'S APPEARANCE.

At the important era of Christ's appearance in the world, two kinds of philosophy prevailed among the civilized nations. One was the philosophy of the Greeks, adopted also by the Romans; and the other, that of the Orientals, which had a great number of votaries in Persia, Syria, Chaldea, Egypt, and even among the Jews. The former was distinguished by the simple title of *philosophy.* The latter was honored by the more pompous appellation of *science* or *knowledge;* since those who adhered to the latter sect pretended to be the restorers of the knowledge of God, which was lost in the world. The followers of both these systems, in consequence of vehement disputes and dissensions about several points, subdivided themselves into a variety of sects. It is, however, to be observed, that all the sects of the Oriental philosophy deduced their various tenets from one fundamental principle, which they held in common; but the Greeks were much divided about the first principles of science.

Amongst the Grecian sects there were some who declaimed openly against religion, and denied the immortality of the soul; and others, who acknowledged a Deity, and a state of future rewards and punishments. Of the former kind were the Epicureans and Academics; of the latter, the Platonists and Stoics

The Epicureans derived their name from Epicurus, who was born in the hundred and ninth olympiad, 242 years before Christ. He accounted for the formation of the world in the following manner: A finite number of that infinite multitude of atoms, which, with infinite space, constitutes the universe, falling fortuitously into the region of the world, were, in consequence of their innate motion, collected into one rude and indigested mass All the various parts of nature were formed by those atoms, which were best fitted to produce them. The fiery particles formed themselves into air; and from those which subsided, the earth was produced. The mind or intellect was formed of particles most subtle in their nature, and capable of the most rapid motion. The world is preserved by the same mechanical causes by which it was framed; and from the same causes it will at last be dissolved.

Epicurus admitted that there were in the universe divine natures. But he asserted that these happy and divine beings did not encumber themselves with the government of the world: yet, on account of their excellent nature, they are proper objects of reverence and worship.

The science of physics was, in the judgment of Epicurus, subordinate to that of ethics; and his whole doctrine concerning nature was professedly adapted to rescue men from the dominion of troublesome passions, and lay the foundation of a tranquil and happy life. He taught, that man is to do everything for his own sake; that he is to make his own happiness his chief end, and do all in his power to secure and preserve it. He considered pleasure as the ultimate good of mankind; but asserts that he does not mean the pleasures of the luxurious, but principally the freedom of the body from pain, and of the mind from anguish and perturbation. The virtue he prescribes is resolved ultimately into our private advantage without regard to the excellence of its own nature, or of its being commanded by the Supreme Being.

The followers of Aristotle were another famous Grecian sect. That philosopher was born in the first year of the ninety-ninth olympiad, about 384 years before the birth of Christ.

Aristotle supposed the universe to have existed from eternity

He admitted, however, the existence of a deity, whom he styled the *first mover*, and whose nature, as explained by him, is something like the principle which gives motion to a machine. It is a nature wholly separated from matter, immutable, and far superior to all other intelligent natures. The celestial sphere, which is the region of his residence, is also immutable; and residing in his first sphere, he possesses neither immensity nor omnipresence. Happy in the contemplation of himself, he is entirely regardless of human affairs. In producing motion, the deity acts not voluntarily, but necessarily; not for the sake of other beings, but for his own pleasure.

Nothing occurs in the writings of Aristotle which decisively determines whether he supposed the soul of man mortal or immortal.

Respecting ethics, he taught that happiness consisted in the virtuous exercise of the mind, and that virtue consists in preserving that mean in all things which reason and prudence describe. It is the middle path between two extremes, one of which is vicious through excess, the other through defect.

The Stoics were a sect of heathen philosophers, of which Zeno, who flourished about 350 years before Christ, was the original founder. They received their denomination from a place in which Zeno delivered his lectures, which was a portico at Athens. Their distinguishing tenets were as follows: That God is underived, incorruptible, and eternal; possessed of intelligence and goodness; the efficient cause of all the qualities and forms of things; and the constant preserver and governor of the world. That matter is also underived and eternal, and by the powerful energy of the Deity impressed with motion and form: That though God and matter subsisted from eternity, the present regular frame of nature had a beginning, and will have an end. That the element of fire will at last, by an universal conflagration, reduce the world to its pristine state. That at this period all material forms are lost in one chaotic mass, all animated nature is reunited to the Deity, and matter returns to its original form. That from this chaotic state, however, it again emerges, by the energy of the efficient principle; and gods and men, and all forms of regulated nature, are renewed, to be dissolved and renewed in endless succession. That at the restoration of all things, the race of men will return to life. Some imagined that each individual would return to its former body; while others supposed that after the revolution of the great year, similar souls would be placed in similar bodies.

Those among the Stoics who maintained the existence of the soul after death, supposed it to be removed into the celestial regions of the gods, where it remains, till, at the general conflagration, all souls, both human and divine, shall be absorbed in the Deity. But many imagined, that before they were admitted among the divinities, they must purge away their inherent vices and imperfections by a temporary residence in the ærial regions between the earth and the moon, or in the moon itself. It was supposed that depraved and ignoble souls are agitated after death in the lower region of the air till the fiery parts are separated from the grosser, and rise, by their natural levity, to the orbit of the moon, where they are still further purified and refined.

According to the doctrine of the Stoics, all things are subject to an irresistible and irreversible fatality: and there is a necessary chain of causes and effects, arising from the action of a power, which is itself a part of the machine it regulates, and which, equally with the machine, is subject to the immutable laws of necessity.

The moral doctrine of the Stoics depends upon the preceding principles. They make virtue to consist in an acquiescence in the immutable laws of necessity, by which the world is governed. The resignation they prescribe appears to be part of their scheme to raise mankind to that liberty and self-sufficiency which it is the great end of their philosophy to procure. They assert that virtue is its own proper reward, and vice its own punishment; that all external things are indifferent; and that a wise man may be happy in the midst of tortures. The ultimate design of their philosophy was to divest human nature of all passions and affections; and they make the highest attainments and perfection of virtue to consist in a total apathy and insensibility of human evils.

The Platonic philosophy is denominated from Plato, who was born in the eighty-seventh olympiad, 426 years before the nativity of Jesus Christ. He founded the old academy on the opinions of Heraclitus, Pythagoras, and Socrates; and by adding the information he had acquired to their discoveries, he established a sect of philosophers, who were esteemed more perfect than those who had before appeared in the world.

The outlines of Plato's philosophical system were as follows: That there is one God, an eternal, immutable, and immaterial being, perfect in wisdom and goodness, omniscient and omnipresent. That this all-wise and perfect Being formed the universe out of a mass of pre-existing matter, to which he gave form and arrangement. That there is in matter a necessary, but blind and refractory force, which refits the will of the Supreme Artificer, so that he cannot perfectly execute his designs; and this is the cause of the mixture of good and evil which is found in the material world. That the soul of man was derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture. That the relation which the human soul, in its original constitution, bears to matter, is the source of moral evil. That when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode. That these souls were sent down to earth to be imprisoned in mortal bodies; hence proceed the depravity and misery to which human nature is liable. That the soul is immortal; and by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, it may be prepared to return to its original habitation. That matter never suffered annihilation, but that the world will remain forever; but that by the action of its animating principle, accomplishes certain periods, within which everything returns to its ancient place and state. This periodical revolution of nature is called the Platonic or great year.

The Platonic system makes the perfection of morality to consist in living in conformity to the will of God, the only author of true felicity; and teaches that our highest good consists in the contemplation and knowledge of the Supreme Being, whom he emphatically styles ταγγαθον, the *good.* The end of this knowledge is to make men resemble the Deity as much as is compatible with human nature. This likeness consists in the possession and practice of all the moral virtues.

After the death of Plato, many of his disciples deviated from his doctrines. His school was then divided into the old, the middle, and the new academy. The old academy strictly adhered to his tenets. The middle academy receded from his system without entirely deserting it. The new academy, founded by Carneades, an African by birth, almost entirely relinquished the original doctrines of Plato, and verged towards the sentiments which were taught by the Skeptic philosophy.

The Skeptic or Pyrrhonic sect of philosophers derive their name from Pyrrho, a Grecian philosopher, who flourished at Peloponnesus, in the hundred and ninth olympiad. This denomination was in little esteem till the time of the Roman emperors; then it began to increase, and made a considerable figure.

Every advance which Pyrrho made in the study of philosophy involved him in fresh uncertainty. Hence he left the school of the dogmatists, and established a school of his own on the principles of universal skepticism.

On account of the similarity of the opinions of this sect and those of the Platonic school in the middle and new academy, many of the real followers of Pyrrho chose to screen themselves from the reproach of universal skepticism by calling themselves Academics.

Pyrrho and his followers rather endeavored to demolish every other philosophical structure than to erect one of their own. They asserted nothing, but proposed positions merely by way of enunciation, without deciding on which side, in any disputed question, the truth lay, or even presuming to assert that one proposition was more probable than another. On the subject of morals the Skeptics suspended their judgment concerning the ground of the distinction admitted by the Stoics and others, between things in their nature good, evil, or indifferent.

The chief points of difference between the Pyrrhonists and Academics are these: The Academics laid it down as an axiom, that nothing can be known with certainty; the Pyrrhonists maintained that even this ought not to be positively asserted. The Academics admitted the real existence of good and evil; the Pyrrhonists suspended their judgment on this point. The Academics, especially the followers of Carneades, allowed different degrees of probability in opinion; but the Skeptics rejected all speculative conclusions, drawn either from the testimony of the senses, or from reasoning; and concluded that we can have no good ground for affirming or denying any proposition, or embracing any one opinion rather than another.

The Eclectic philosophy was in a flourishing state at Alexandria when our Saviour was upon earth. Its founders formed the design of selecting from the doctrines of all former philosophers such opinions as seemed to approach nearest the truth, and of combining them into one system. They held Plato in the highest esteem; but they did not scruple to join with his doctrines whatever they thought conformable to reason in the tenets of other philosophers. Potamo, a Platonist, appears to have been the first projector of this plan. The Eclectic system was brought to perfection by Ammonias Saccas, who blended Christianity with the tenets of philosophy.

The moral doctrine of the Alexandrian school was as follows: The mind of man, originally a portion of the Divine Being, having fallen into a state of darkness and defilement by its union with the body, is to be gradually emancipated from the chain of matter, and rise by contemplation to the knowledge and vision of God. The end of philosophy, therefore, is the liberation of the soul from its corporeal imprisonment. For this purpose the Eclectic philosophy recommends abstinence, with other voluntary mortifications and religious exercises.

In the infancy of the Alexandrian school, not a few of the professors of Christianity were led, by the pretensions of the Eclectic sect, to imagine that a coalition might, with great advantage, be formed between its system and that of Christianity. This union appeared the more desirable, as several philosophers of this sect became converts to the Christian faith. The consequence was, that Pagan ideas and opinions were by degrees mixed with the pure and simple doctrines of the gospel.

The Oriental philosophy was popular in several nations at the time of Christ's appearance. Before the commencement of the Christian era it was taught in the East, whence it gradually spread through the Alexandrian, Jewish, and Christian schools.

The Oriental philosophers endeavored to explain the nature and origin of all things by the principle of emanation from an eternal fountain of being. The forming of the leading doctrines of this philosophy into a regular system has been attributed to Zoroaster, an ancient Persian philosopher. He adopted the principle generally held by the ancients, that from nothing, nothing can be produced. He supposed spirit and matter, light and darkness, to be emanations from one eternal source. The active and passive principles he conceived to be perpetually at variance; the former tending to produce good; the latter, evil; but that, through the intervention of the Supreme Being, the contest would at last terminate in favor of the good principle. According to Zoroaster, various orders of spiritual beings, gods, or demons, have proceeded from the Deity, which are more or less perfect, as they are at a greater or less distance in the course of emanation from the eternal fountain of intelligence, among which the human soul is a particle of divine light, which will return to its source and partake of its immortality; and matter is the last or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in that state, is the cause of evil; but, being gradually refined, it will at length return to the fountain from whence it flowed.

Those who professed to believe the Oriental philosophy were divided into three leading sects, which were subdivided into various factions. Some imagined two eternal principles, from whence all things proceeded; the one presiding over light, the other over matter, and, by their perpetual conflict, explaining the mixture of good and evil that appears in the universe. Others maintained that the being which presided over matter was not an eternal principle, but a subordinate intelligence, one of those whom the supreme God produced from himself. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and also to create the human race. A third sect entertained the idea of a triumvirate of beings, in which the *supreme deity* was distinguished both from the *material* evil principle, and from the Creator of this sublunary world. That these divisions did really subsist, is evident from the history of the Christian sects which embraced this philosophy.

From blending the doctrines of the Oriental philosophy with Christianity, the Gnostic sects, which were so numerous in the first centuries, derive their origin. Other denominations arose, which aimed to unite Judaism with Christianity. Many of the Pagan philosophers, who were converted to the Christian religion, exerted all their art and ingenuity to accommodate the doctrines of the gospel to their own schemes of philosophy. In each age of the church new systems were introduced, till, in process of time, we find the Christian world divided into that prodigious variety of sentiment which is exhibited in the following pages.*

* For the above introduction, we are indebted to Miss Hannah Adams' "View of Religions."—Ed.

HISTORY OF RELIGIONS.

BAPTISTS.

The members of this denomination are distinguished from all other professing Christians, by their opinions respecting the ordinance of Christian Baptism. Conceiving that positive institutions cannot be established by *analogical* reasoning, but depend on the will of the Saviour, revealed in *express precepts*, and that apostolical example illustrative of this is the rule of duty, they differ from their Christian brethren with regard both to the *subjects* and the *mode* of baptism.

With respect to the *subjects*, from the command which Christ gave after his resurrection, and in which baptism is mentioned as *consequent* to *faith* in the *gospel*, they conceive them to be those, and *those only*, who *believe* what the apostles were then *enjoined to preach.*

With respect to the *mode*, they affirm that, instead of sprinkling or pouring, the person ought to be *immersed* in the water, referring to the primitive practice, and observing that the baptizer as well as the baptized having *gone down into* the water, the latter is baptized *in it*, and both *come up out of it.* They say that John baptized *in the Jordan*, and that Jesus, after being baptized, *came up out* of it. Believers are also said to be *buried with Christ by baptism into death, wherein also they are raised with him:* a doctrinal allusion, incompatible with any other mode. Rom. vi. 4, Col. ii, 12. For baptism here appears as an appointed and expressive emblem of the death of Christ, through which our sins are remitted or washed away, and of the resurrection of Christ, through which the Holy Spirit confers upon us a new spiritual life, in which every true believer enters into fellowship with him. In other words, Christian baptism is a figurative representation of *that,* which the Gospel of Christ is in testimony. To this, therefore, the mind of the baptized believer is naturally led, and every spectator in like manner is impressed with the gospel, not only as truth, but life, derived by faith from the crucified and glorified Redeemer. The Baptists, therefore, think that none ought to be baptized, but such as with all their heart believe the gospel, and that immersion is not properly a *mode* of baptism, but baptism itself.

Holding convictions at once so clear and sacred, drawn from the very fountain of truth, the Baptists, while differing from other Christians, disclaim the spirit of schism. Feeling the authority of the Great Commission, which remains unchanged to the end of the world, they aim to carry out all its parts in the prescribed order, with the fidelity of a good conscience, as under law to Christ, and responsible alone to Him, on whose promised presence and aid they humbly rely. Matt. xxviii : 19, 20. They profess to love all Christians as brethren ; but they own no other Master than Christ ; no other law in religion than his word ; no baptism but that which is hallowed by faith ; no church, but that which is the living body of Christ, pervaded and animated by his Spirit. Neither birth, nor age, nor sex, nor nation, nor condition, in their view, can qualify for Christian ordinances, but the *faith that worketh by love,* and which naturally unfolds in obedience to *all things whatsoever* Christ has commanded.

As to Church organization and government, Baptists believe in the spiritual Unity of the Church, the collective body of believers, of which Christ is the head. This unity it is a duty to preserve and cherish, by subjection to Him in all things. Local churches, composed of believers in a particular place, who, being duly baptized, are embodied by mutual consent, under the law of Christ, for extending his kingdom, are the first scriptural means of *manifesting* this spiritual unity. The government of these churches is congregational; that is to say, being immediately dependent on Christ, they are severally independent of all other authority as churches; though as citizens, individually subject to the civil power, and loyal in its support. Each church is completely competent to manage its internal affairs, such as the choice of officers, reception, dismission, or discipline of members. Here is the only tribunal in which Christ presides, ratifying in heaven what is done according to his will on earth. But this principle of local church independence is not held by Baptists as a law of isolation, for it is balanced by the principle of intercommunion between the churches, which binds them into one. This intercommunion is the highest form of *visible* unity, and is never without necessity to be interrupted. On this principle, Baptist churches associate for the accomplishment of all common ends, and especially for diffusing the gospel throughout the world. Councils also are called to advise and assist in the formation of churches, the ordination of ministers, and the settlement of any serious difficulties; but these councils are strictly such, having no judicial or appellate powers. They are composed of both ministers and laymen; between whom there is no distinction, but that of office. Ministers are ordained, both as evangelists and pastors, and deacons also, after due examination, by prayer and the laying on of hands in solemn benediction. There are no higher officers recognized than these—no prelacy, no hierarchy—all pastors are equally bishops, in their sacred charge of the flock of Christ.

The Baptists are zealous friends of ministerial education, as their numerous Colleges and Theological Seminaries show; but they do not regard such education as indispensable to the Christian ministry, where all the scriptural qualifications are found; as in John Bunyan and Andrew Fuller, who are among their brightest ornaments. Dr. Sprague's volume on the "Baptist Pulpit," is a monument of their eminent men, from the foundation of this country. Dr. Baird, also, in his great work on "Religion in America," has said: "The ministry of the Baptists comprehends a body of men, who in point of talent, learning, and eloquence, as well as in devoted piety, have no superiors in the country." Through their labors, accompanied by the Divine blessing, the Baptists are now, with a single exception, the largest denomination of Christians in the United States, being spread through every State and Territory, and growing at a rate which outstrips the rapid growth of population. This fact is the more remarkable, as they are less indebted to emigration from Europe than most other denominations; discard on principle infant baptism and birth-right membership, as incompatible with the genius of Christianity, and depend on the power of truth and the Holy Spirit alone for the vital increase of their churches. It is the more remarkable still, because on all sides they are reproached for their strictness of practice on Church communion; as they think, reproached wrongfully. A few words therefore may be necessary on this point.

Baptists believe that, according to the scriptures, the Holy Supper is a church ordinance, intended to express their common fellowship with Christ, as the source and support of spiritual life; and that each church must therefore judge for itself on its responsibility to Christ, of the scriptural qualifications of all who apply for admission. In requiring baptism and church fellowship among these qualifications, they agree with almost all Christians in every age and country; they differ only in their views of baptism. If their views of baptism are correct, they are bound to apply them impartially to all who apply for admission to communion. The very fact that it is the Lord's table, and not their own, forbids them, even if they would, from changing at their pleasure the divine laws of approaching it. All who agree with them are welcome to come; those who do not, and cannot with a good conscience, are at perfect liberty to join elsewhere. Hard cases may arise with individuals, but the churches are not responsible. The right of private judgment is sacred, but it is equally so on both sides; and the conscience of the individual cannot over-ride the conscience of the church; for the fellowship of the Spirit cannot be forced. These views, so far from being narrow and bigoted, as some suppose, the Baptists believe to present the only true solution of this question of conscience, when viewed in its broadest aspect, and in the spirit of brotherly love. The strictest Baptists therefore claim, that their communion, in any proper use of the term, is *free.* A laxer and less consistent view obtains to some extent among Baptists in England; but as it rests on no scriptural precept or practice, it is regarded by Baptists in the United States as a perilous anomaly, to be avoided rather than imitated. Not one of their twelve thousand churches indorses it; not because they do not love and esteem other Christians, but because love to their brethren must be regulated in its manifestations by the word of God. *By this we know that we love the children of God, when we love God and keep his commandments.* 1 John v. 2.

It is this clear conviction of the truth and equity of their principles, that has made the Baptists the pioneers of religious liberty in its full extent, both in the Old World and in the New. Before William Penn, before Lord Baltimore, before Jeremy Taylor, Milton, or Locke, even before William I. of Orange, in the sixteenth century, their clear testimony is on record. And theirs is the high honor of establishing in the little colony of Rhode Island, in 1636, the first civil government in modern times which declared that conscience should be free; in which noble declaration, fifty years later, they were followed by the Friends, of Pennsylvania; and since the Revolution of 1776, by all the United States. This honor history now awards them. But how few know what toils and sacrifices, what vigilance, patience, prayers, tears and blood, it cost the Baptists to win this boon of freedom for all mankind.

As will be evident from the above exposition of their principles, the Baptists claim their origin from the ministry of Christ and his Apostles. They further claim, that all the Christian churches of the first two centuries after Christ, were founded and built up upon these principles; in proof of which they appeal to the highest authorities in church history, such as Mosheim and Neander. Amid the growing defection of later times, they claim to be able to trace their history in a succession of pure churches, under various names, down to the Reformation of the sixteenth century. From the fifth and sixth centuries, these churches became the objects of relentless persecution; but though persecuted, they were not forsaken; though scattered, not destroyed; a bush forever burning, but unconsumed. The seeds of their principles had long been sown throughout Europe; the Waldenses had held them fast; the Paterines suffered for them; the Lollards diffused them; Wickliffe embraced them. At the first dawn of the Reformation, they emerged on all sides, and after fifty years of unparalleled suffering, from Romanists and Protestants alike, at last found protection under the Prince of Orange, the founder of the Dutch Republic. They were called indiscriminately Anabaptists, (or Rebaptizers,) but they of course disowned the name, as incompatible with their principles, and still more, as disgraced by a small party of fanatics in Munster, with whom they had not the slightest identity or connection, What the main body really were, and how they bore their terrible sufferings, let Cardinal Hosius, President of the Council of Trent, testify: "If you behold their cheerfulness in suffering persecution, the Anabaptists run before all the heretics, (*i. e.* Protestants.) If you have regard to the number, it is likely that they would swarm above all others, if they were not grievously plagued and cut off by the knife of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and the Zuinglians must needs grant that they far pass them. If you will be moved by the boasting of the word of God, these be no less bold than Calvin to preach; and their doctrine must stand aloft above all the glory of the world, must stand invincible above all power, because it is not their word, but the word of the living God."

If there be a tinge of irony in the last sentence, there is certainly none in the honorable testimony to the antiquity of the Baptists, in the following passage from the "History of the Reformed Church of the Netherlands," by Drs. Ypeig and Dermout, clergymen of the highest standing in that church, and published in Breda, in 1819. "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long, in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles; and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."

In regard to the value of religious forms, this body of Christians seem to hold a middle place between the Roman Catholics, who multiply them at will, and magnify their efficacy to salvation, and the Friends, or Quakers, who discard them altogether as inconsistent with a spiritual religion. In opposition to the first view, the Baptists hold that no forms but those of scriptural institution are valid, thus repudiating all *traditions of men;* and in reference to those of Divine institution, the sacraments of Baptism and the Lord's Supper, that they have no inherent virtue, or saving efficacy of the Holy Spirit, independent of the receiver's faith. In opposition to the Quaker view, the Baptists hold that the reception of the Holy Spirit, though essential to spiritual religion, does not make void the authority of Baptism and the Lord's Supper, or supersede their value as the appointed expressions and auxiliaries of faith; and they particularly point to the conversion of the Gentiles in the house of Cornelius, at Cesarea, in proof; where Peter, full of the Holy Ghost himself, said, *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.* (Acts x. 47, 48.)

Instead of magnifying the efficacy of Baptism and making it a saving ordinance, the Baptists affirm that they make less of it than most religious denominations;

for they believe that infants are saved without it; in proof of which, they adduce the fact that Christ *blessed* little children, without baptizing them. Baptism (meaning immersion) is in their view but the symbol of faith, and it *saves* us, as Peter says, only in a figure, or so far only as it is *the answer of a good conscience toward God.*

In their doctrine, the Baptists are in a high degree evangelical, holding the views commonly called Calvinistic, as set forth in the writings of Bunyan, Gill, and Fuller. The Confessions of 1643, 1689, 1742, and 1833, are all in harmony, differing only in the choice of language and fulness of exposition. These Confessions are never regarded as binding creeds.

There is a close affinity between the Baptists and the Congregationalists, and they are divided only on the point of baptism. The late Dr. Woods, of Andover, Mass., in 1854, thus expresses his views of this affinity: "For myself, I entertain feelings of the most cordial esteem, love and confidence, toward the Baptists as a denomination. I have had the freest intercourse and the sincerest friendship with Baptist ministers, theological students, and private Christians. And I have wished that our denomination was as free from erratic speculations, and as well grounded in the doctrines and experimental principles of the Puritans as the Baptists. It seems to me that they are the Christians who are likely to maintain pure Christianity, and to hold fast the form of sound words; while many of our denomination are rather loose in their opinions, and are trying to introduce innovations into the system of evangelical doctrines. And I think that Congregationalists in general regard the Baptists much as I do, though it may be that my better acquaintance with them has led me to esteem them more highly than some of my brethren do." See CONGREGATIONALISTS.

The Baptist "Missionary Union," from its origin in Dr. Judson's change of views on baptism, as well as from the common aim of its endeavors, is in cordial sympathy with the "American Board of Commissioners for Foreign Missions" established by the Congregationalists in 1810. The following comparative table of their successful operations, drawn up from the reports of the two societies in 1866, will be found of great value and interest. It should be observed that the figures of the American Board, except in the item of schools and scholars, include the returns from the Sandwich Islands, and the figures of the Missionary Union include all their European missions, from which no schools are reported.

	American Board.	Missionary Union.
Date of organization	June. 1810	May, 1814.
Income the past year	$446.942 44	$175.354 32
Expenditures	440.275 47	173,484 57
Missions now maintained	20	19
Stations and out-stations	526	1700
Missionaries, male and female	312	84
Native helpers	815	700
Churches	194	487
Members added last year	1119	2672
Total present members	23.240	36.000
Schools of all kinds	428	157
Total number of scholars	10,901	3295
Printing establishments	2	1
Pages printed last year	13,659,826	4,375,950

The strength of the American Board in its resources, its missionary force, its vigorous schools, of which sixteen are theological and training schools, and its multiplication of books, is very manifest from this table. The Missionary Union's more exclusive attention to simple evangelization, with much less income and fewer missionaries, is also evident in its appropriate fruits. God's blessing has rested richly upon both. A like blessing has attended their labors in Home Missions, as might be shown if the figures were at hand. The Baptists have indeed spread far more widely, and gathered converts more rapidly; from a much smaller beginning, now outnumbering the Congregationalists in this country fourfold. But, on the other hand, the Congregationalists, with a narrower field, have cultivated it more richly. At present there is a sort of interchange in the character of their home labors, the Baptists devoting themselves to a higher culture, and their Congregational brethren to a more energetic effort of expansion. Their history, too, both in England and in this country, has flowed on in parallel streams, and the waters have often intermingled. The great names that adorn them are alike dear to both, and it may be hoped time will cement and perfect the union.

The unity of the Baptist denomination, which is almost equally spread over all the United States, does not consist in any external bond of authority distinct from the Bible, but in the internal fellowship of the churches and members in "one Lord, one faith, and one baptism." (Eph. iv. 6.) It was formerly expressed also by free co-operation in the same general missionary and benevolent societies. This was gradually interrupted, as in other denominations, by the different position of the North and the South on the questions of slavery and of secession, which culminated in the civil war of 1861. As early as 1845, the Southern Baptists, partly from the wish to avoid agitation, and partly from the desire to engage their members more fully in the missionary enterprise by concentrated action, withdrew, and organized separate general societies for the South, which still continue in operation, though greatly crippled by the war. The general societies for benevolent effort at the North were never so energetic, so well sustained, or so successful, as at the present. Since secession and slavery have now passed away, it is to be hoped that time will restore a more perfect internal fellowship than before, on the New Testament principles of equity, loyalty, and love.

The changes created by the war in the Southern States make it impossible to obtain complete returns of Baptist communicants. But the Baptist Almanac gives the total North and South for 1865, as 605 Associations, 1267 Churches ; 6,039 ordained ministers ; 70,920 baptized within the year ; and 1,043,641, communicants. Grand total for North America, including the British colonies, 1,123,143. If the minor sects of Baptists, of all sorts, are added, the whole amounts to 1,662,681. Population about 7,000,000. Baptist Colleges 32 ; Theological Seminaries, 14 ; Academies and high schools for both sexes, about 100 ; periodical organs, 47.

EPISCOPALIANS;

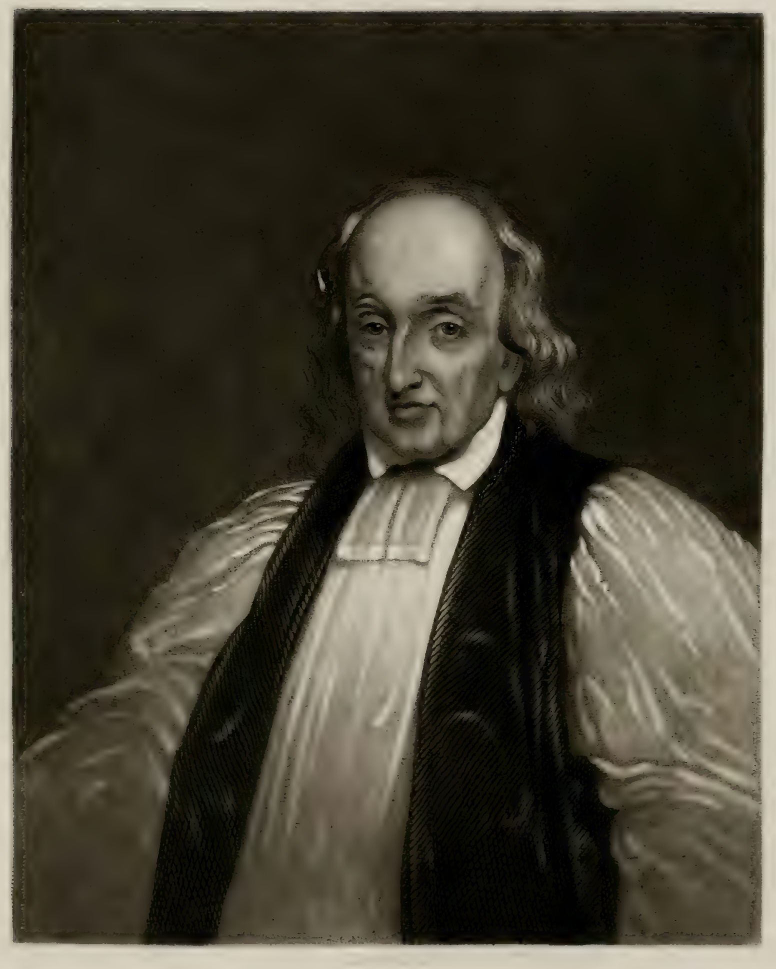
OR,

PROTESTANT EPISCOPAL CHURCH.

The denomination of Christians called the Protestant Episcopal Church had its origin in England, where it is called the Church of England.

The king is the supreme head ; by this authority he convenes and prorogues the convocations of the clergy. The church is governed by two archbishops and twenty-five bishops.

The Archbishop of Canterbury is styled the *Primate of all England*, and to him belongs the privilege of crowning the kings and queens of England. The province of



WILLIAM WHITE, D.D.

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Canterbury comprehends twenty-one bishoprics. In the province of the Archbishop of York, who is called the *Primate of England*, there are four bishoprics.

Archbishops and bishops are appointed by the king, by what is called a *congé d'élire*, or leave to elect, which is sent to the dean and chapter, naming the person to be chosen.

The bishop of London, as presiding over the capital, has the precedence of all the others. The Bishop of Durham has certain prerogatives, as presiding over a see that constitutes a county palatine; the Bishop of Winchester is third in dignity; the others take rank according to seniority of consecration. The archbishops and bishops (except the Bishop of Sodor and Man) have seats in the House of Lords, and are styled the *spiritual lords.*

The archbishops have the title of *grace*, and *most reverend father in God, by divine providence;* bishops are addressed by the title of *lord*, and *right reverend father in God, by divine permission.* The former are said to be *enthroned*, the latter *installed.*

To every cathedral belong several prebendaries and a dean, who form the dean and chapter, or council of the bishop. The next order of the clergy is that of archdeacons; their number is sixty; their office is to reform abuses, and to induct into benefices.

The most numerous and laborious order of the clergy are the deacons, curates, vicars, and rectors. The office of the deacon is confined to baptism, reading in the church, and assisting the priest at the communion.

A parson is one who has full possession of all the rights of a parish church; if the great tithes are *impropriated*, the priest is called a *vicar;* if not, a *rector:* a *curate* is one who is not instituted to the cure of souls, but exercises the spiritual office in a parish under a rector or vicar.

The convocation of the clergy, which is the highest ecclesiastical court, has not been permitted by government to do any business since 1717, and is merely convened as a matter of form. The doctrines of the Church of England are contained in the thirty-nine articles; the form of worship is directed by a liturgy.

The first steps to the establishment of the English Church were slow. It retained at first many of the features of the Roman Church, both in regard to doctrine and rites.

After the parliament had declared Henry VIII. the only supreme head of the Church, and the convocation of the clergy had voted that the Bishop of Rome had no more jurisdiction in England than any other foreign bishop, the articles of faith of the new Church were declared to consist in the Scriptures and the three creeds, the Apostolic, the Nicene, and the Athanasian; the real presence, the use of images, the invocation of saints, &c., were still maintained.

Under Edward the new liturgy was composed in English, and took the place of the old mass; the doctrines were also stated in forty-two articles. With the reign of Mary, the old religion was re-established; and it was not till that of Elizabeth that the Church of England was finally instituted. As no change was made in the episcopal form of government, and some rites and ceremonies were retained which many of the Reformed considered as superstitious, this circumstance gave rise to many future dissensions.

The controversy concerning the ceremonial part of divine worship commenced with those exiles who, in 1554, fled from the persecutions of Queen Mary, and took refuge in Germany. On the accession of Elizabeth they returned, and renewed the contest at home which had begun abroad.

These were called *Puritans*, and at one time comprised many distinguished members of the English clergy.

On the accession of James, the Puritans hoped for some relief; but an Episcopal hierarchy was more favorable to his views than the Presbyterian form of government, and he publicly adopted the maxim, "No bishop, no king."

When the English divines returned from the Synod of Dort, the king and the majority of the Episcopal clergy discovered an inclination to the sentiments of Arminius, which have since prevailed over Calvinism among the English clergy.

Under Charles I., the attempts made, through the instrumentality of Laud, to reduce all the churches of Great Britain under the jurisdiction of bishops, and the suppression of the opinions and institutions that were peculiar to Calvinism, cost the Archbishop of Canterbury his head, and had no little effect in imbittering the civil contest between the throne and the parliament. After the death of Laud, the parliament abolished the Episcopal government, and condemned everything in the ecclesiastical establishment that was contrary to the doctrine, worship, and discipline of the Church of Geneva.

As soon as Charles II. was restored to the throne, the ancient forms of ecclesiastical government and public worship were restored; and, in 1662, a public law, entitled *the act of uniformity*, was enacted, by which all who refused to observe the rites and subscribe the doctrines of the Church of England, were entirely excluded from its dominion.

In the reign of William III., and particularly in 1689, the divisions among the friends of Episcopacy gave rise to the two parties called the *high-churchmen*, or *non-jurors*, and *low-churchmen*. The former maintained the doctrine of passive obedience, or non-resistance to the sovereign under any circumstance whatever; that the hereditary succession to the throne is of divine institution, and cannot be interrupted: that the Church is subject to the jurisdiction of God alone; and, consequently, that certain bishops deposed by King William remained, notwithstanding, true bishops; and that those who had been appointed in their places were rebels and schismatics, and all who held communion with them were guilty of rebellion and schism.

The gradual progress of civil and religious liberty during the last one hundred and fifty years, has settled practically many such controversies. The great increase of the dissenters in recent times (they are estimated to be more numerous than the members of the established Church) has led to new concessions in their favor; the repeal of the corporation and test acts, and the *Catholic emancipation*, as it is called, are among the important events of the late reign.

We have said that the doctrines of the Church of England are contained in the thirty-nine articles; we are not ignorant that the most eminent English divines have doubted whether they are Calvinistic or Lutheran, that some have denominated them *articles of peace*, and that not a few have written in direct opposition to them. But they are the established confession of the English Church, and, as such, deserve a short analysis. The five first articles contain a profession of faith in the Trinity; the incarnation of Jesus Christ, his descent to hell, and his resurrection; the divinity of the Holy Ghost. The three following relate to the canon of the Scripture. The eighth article declares a belief in the Apostles', Nicene, and Athanasian creeds. The ninth and following articles contain the doctrines of original sin, of justification by faith alone, of predestination, &c. The nineteenth, twentieth, and twenty-first declare the Church to be the assembly of the faithful; that it can decide nothing except by the Scriptures. The twenty-second rejects the doctrine of purgatory, indulgences, the adoration of images, and the invocation of saints. The twenty-third decides that only those lawfully called shall preach or administer the sacraments. The twenty-fourth requires the liturgy to be in English. The twenty-fifth and twenty-sixth declare the sacraments effectual signs of grace (though administered by evil men), by which God excites and confirms our faith. They are two; baptism and the Lord's Supper. Baptism, according to the twenty-seventh article, is a sign of regeneration, the seal of our adoption, by which faith is confirmed and grace increased. In the Lord's Supper, according to article twenty-eighth, the bread is the communion of the body of Christ, the wine the communion of his blood, but only through faith (art. twenty-ninth); and the communion must be administered in both kinds (art. thirty). The twenty-eighth article condemns the doctrine of transubstantiation, and the elevation and adoration of the host; the thirty-first rejects the sacrifice of the mass as blasphemous; the thirty-second permits the marriage of the clergy; the thirty-third maintains the efficacy of excommunication. The remaining articles relate to the supremacy of the king, the condemnation of Anabaptists, &c.

In the United States, the members of the Church of England, or Episcopalians, form a large and respectable denomination. When the Revolutionary War began, there were only about eighty parochial clergymen of this Church to the northward and eastward of Maryland; and they derived the greater part of their subsistence from the English Society for the Propagation of the Gospel in Foreign Parts. In Maryland and Virginia, the Episcopal

Church was much more numerous, and had legal establishments for its support. The inconvenience of depending on the mother Church for ordination, and the want of an internal Episcopacy, was long severely felt by the American Episcopalians. But their petitions for an Episcopate of their own were long resisted by their superiors in England; and their opponents in the United States objected to the measure from an apprehension that bishops from England would bring with them an authority which would interfere with the civil institutions of this country, and be prejudicial to the members of other communions. After the United States had become independent of Great Britain, a new difficulty arose on the part of the English bishops: they could not consistently depart from their own stated forms of ordination, and these contained political tests improper for American citizens to subscribe. Dr. Lowth, then Bishop of London, obtained an act of Parliament allowing him to dispense with these political requisitions. Before this act was passed, Dr. Seabury was consecrated at Aberdeen by the *non-juring* bishops of Scotland; and, not long after, Dr. W. White, of Philadelphia. Dr. Provoost, of New York, and Dr. James Madison, of Virginia, were consecrated by the English archbishops.

In 1792 there were four bishops and about 200 clergy. In 1832 there were fifteen bishops and 583 clergy. In 1855 the number of bishops had increased to thirty-eight, and the clergy to 1714, while the communicants were reported to be 105,350. In 1859 there were 1422 churches, with accommodations for 625,213 persons. The total value of church property was $11,261,970.

Some changes in the liturgy of the American branch of the Episcopal Church were early made, in accommodation to the American clergy, and the difference in the political condition of the two countries.

The three orders of bishops, priests, and deacons, are retained. The churches choose their pastors, but their installation or induction requires the consent of the bishop of the diocese. The churchwardens are chosen by the communicants, the vestry by the parish.

Each diocese holds an Annual Convention, composed of clergy and lay delegates elected by the people, in which the bishop presides.

Every three years a General Convention is held, composed of the bishops, who form the House of Bishops; and clerical and lay delegates from each diocese, who form the House of Delegates: and the Episcopal Church throughout the United States is governed by the canons of the General Convention.

DUTCH REFORMED CHURCH.

The colony of New Amsterdam, now New York, was settled in 1612 by the Dutch. Missionaries and pious immigrants arrived here in the very beginning of the colony, but it is not known at what time a church was first organized. The Collegiate Church is supposed to have been formed in 1619. The Dutch Reformed Church is by many years earlier than any other Presbyterian church in this country. It differs but slightly from the other American Presbyterian churches. Unfortunately, the names used for its officers and ecclesiastical bodies, and the name of the church itself, do not impart to the English reader a clear view of the things represented. It should be remembered, then, that the Dutch Reformed Church is no longer a Dutch church. Its services are all performed in

English, and all its modes of action are naturalized to our country; so that no church among us is more perfectly American, or better adapted to make an effectual movement in the propagation of religion among our varied population.

If its name were changed, and its dominie were called a minister, its consistory a session, its classis a presbytery, and its general synod a general assembly, there would be little remaining to distinguish it from the American Presbyterian Church.

From the commencement of the Dutch Reformed Church in this country, it was subordinate to the classis of Amsterdam till 1737. In this year a movement was made to throw off dependence on the parent classis. This occasioned a violent contest, which was not terminated till 1771; when the Rev. Dr. Livingston, having previously convinced the classis of Amsterdam of the desirableness of the measure, and having prepared the way by conciliating wise men of both parties, induced the consistory of his church to call a convention. The convention met in New York in October, and resulted in a harmonious arrangement for a complete organization of the Dutch Reformed Church in this country as an independent body. It receives the confession of faith, as adopted by the national synod of the Council of Dort in the years 1618 and 1619, with the Heidelberg Catechism, the Compend of the Christian religion, and the canons of the Council of Dort on the famous five points. It is strictly Calvinistic.

The Dutch Reformed Church has a limited liturgy, which is allowed to be used by those who, through a defective education or inexperience, need such helps. The only part which is enjoined is the reading of the Ten Commandments in the opening of the morning service, the form of baptism, the short prayer before the vows taken by parents in the baptism of infants, and the formula of the holy communion of the Lord's Supper. This last is read by the minister, while all the members carefully and devoutly follow him, with the book open before them. There is a single point in which their government differs from other branches of the Presbyterian Church. The ruling elders, instead of being elected for life, are appointed for two years. If acceptable to the church, they may be appointed again after having been out of office for one year.

The government of the Dutch Reformed Church is Presbyterian. It is fully described in the article on Presbyterians. They only use a different nomenclature, in some respects, in speaking of ecclesiastical affairs. The consistory, or session, is composed of the minister, or bishop, ruling elders, and deacons. The pastor and elders meet as a spiritual court to transact the spiritual concerns, such as the admission of members, and the exercise of discipline. The deacons are charged with the care of the poor. The consistory, *including the deacons,* meet as a board of trustees, for the transaction of the secular business of the church. On great occasions, such as the calling of a minister, what is termed the grand consistory is called together. This is composed of the acting session, and all who have previously belonged to that body. The next court is the classis, or presbytery; the next, *the particular synod,* which, like the classis, is a representative body. It consists of two ministers and two elders from each classis within its bounds. The highest court, from which there is no appeal, is *the general synod.* This is composed of three ministers and three elders from each classis of the whole church. It holds its sessions annually, and conducts its affairs much in the same method with the General Assembly of the Presbyterian Church.

The college and theological seminary at New Brunswick, N. J., are an honor to the Dutch Church. Amply endowed, and furnished with able professors, they exert their full share of influence in raising up a learned and able ministry. This church reports in the Minutes of the General Synod for 1847—particular synods, 2; classes, 24; ministers, 289; churches, 276; communicants, 32,840; members of congregations, 110,977.

In the American Almanac for 1859, the Dutch Reformed Church is stated to have 324 churches, accommodations for 181,986 worshippers, and church property to the amount of $4,096,730.

GERMAN REFORMED CHURCH.

The German Reformed Church in the United States dates its origin in about 1740, and was formed by immigrants from Germany and Switzerland. It commenced its existence in this country in the eastern portion of Pennsylvania, and is almost entirely confined to the German population. At an early period, however, congregations were formed in Virginia, the Carolinas, Maryland, New Jersey, and New York.

The German Reformed Church consists, at this time, of two independent synods. They are slightly bound together by a triennial convention. But this convention is not a court of appeal, and possesses none of the power of a general synod. In 1810 or 1812, the Rev. Jacob William Dechaut was sent out as a missionary to the State of Ohio. He was stationed at Miamisburg, Montgomery County. The Rev. Messrs. Winters and Weis joined him; and their labors were attended with so much success that a classis was organized in 1819; and in 1823 or 1824 the majority of the classes separated from the parent body, and became an independent judicatory, calling themselves the Synod of Ohio. In 1836 the classis of Western Pennsylvania obtained permission to unite with the Synod of Ohio, which now bore the title of "The Synod of Ohio and the adjoining States;" and by a late act, this synod, which had previously been subdivided into three district synods, received a new organization agreeably to the plan of the constitution of the eastern church. The western church is now divided into classes, and its synod is a delegated body composed of the representatives of the classes.

The government of the German Reformed Church is strictly Presbyterian. Having no general synod, appeals cannot be carried so far by one court as in the Dutch Reformed and American Presbyterian churches. For an explanation of the terms consistory, classis, etc., see the preceding article.

An appeal can be taken from the consistory to the classis, and from the classis to the synod, whose decision is final.

The German Reformed Church in this country is now spread over the whole of Pennsylvania and Ohio, and over portions of Maryland, Virginia, North Carolina, Missouri, Illinois, Indiana, Michigan, and New York. There is a church in the city of New Orleans; others formerly subsisted in New Jersey, South Carolina, Tennessee, and Kentucky; and some members are still scattered over the several States of the Union.

The eastern portion of the church is the original and parent body; and its synod, existing before the other, bears the title of "The Synod of the German Reformed

Church in the United States." Its territory extends in Pennsylvania westward to the Alleghany Mountains; northward it includes portions of New York; and on the south, Maryland, Virginia, and Carolina. It has under its jurisdiction ten classes, viz.: Philadelphia, Goshenhoppen, East Pennsylvania, Lebanon, Susquehanna, Zion, Mercersburg, Maryland, Virginia, and North Carolina.

The doctrines of this church are Calvinistic; that is to say, the Heidelberg Catechism is their symbol, though a large portion of the laity lean to Arminian doctrines touching the subject of predestination. They practise the rite of confirmation; which is, however, little else than a ceremony admitting candidates, who give evidence of regeneration, to full communion. They have a theological seminary founded in 1825, and a college established in 1836; both are located in Pennsylvania, and are in a flourishing state. They have a Board of Foreign Missions, and sustain one missionary station at Broosà, in Asia Minor. Their foreign missionary transactions are all made through the American Board of Commissioners for Foreign Missions, with which body a connection has been formed for that purpose. According to the published Minutes of 1845, the Eastern Synod then comprised 10 classes, 155 ministers, 471 congregations, and 31,170 communicants. The Western Synod contained 6 classes, 72 ministers, 236 congregations, and 7,885 communicants. A summary of the whole force of the German Reformed Church in this country, then, was — 2 synods, containing 16 classes, 227 ministers, 707 churches, and 39,055 communicants. It is remarkable that such a disproportion should exist between the number of ministers and churches. This arises from a peculiar usage of intrusting several congregations to the charge of a single minister.

In the American Almanac for 1859, the German Reformed Church is stated to have 327 churches, accommodations for 156,932 worshippers, and church property to the amount of $965,880.

LUTHERANS.

The Lutherans derive their name from Martin Luther, the celebrated reformer, who, in the beginning of the sixteenth century, opposed the Church of Rome with such great zeal and success.

The system of faith embraced by the Lutherans was drawn up by Luther and Melancthon, and presented to the Emperor Charles V., in 1530, at the diet of Augusta or Augsburg, and hence called the Augustan or Augsburg Confession. It is divided into two parts, of which the *former*, containing twenty-one articles, was designed to represent, with truth and perspicuity, the religious opinions of the reformers; and the *latter*, containing seven articles, is employed in pointing out and confuting the seven capital errors which occasioned their separation from the Church of Rome: these were, communion in one kind, the forced celibacy of the clergy, private masses, auricular confession, legendary traditions, monastic vows, and the excessive power of the church. From the time of Luther to the present day, no change has been introduced into the doctrine and discipline received in this church.

The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran Church; and though the confessions continue the same, yet some of the doctrines which were warmly maintained by Luther have been, of late, wholly abandoned by his followers. The Lutherans are far from allowing that good works are in any wise meritorious with regard to salvation. They acknowledge, generally, that Christ died for all who were partakers of Adam's transgression; but that those only who should believe in him, and persevere in that faith to their lives' end, should be saved. The foreknowledge of God from all eternity of this faith is made by them the basis, or foundation, of the election or predestination of the faithful. They view election in the very same light as they do justification. If the instrumental cause of the latter be faith, God's foreknowledge of that faith of the faithful is their election. As to free will, the Lutherans deny its power before the conversion of a sinner, and maintain that none are converted but by the prevailing efficacy of grace alone.

The Lutherans acknowledge but two sacraments, that is to say, baptism and the Lord's Supper. They deny transubstantiation, the mass, the elevation and adoration of the host, the ceremonies, and all that external worship which the Church of Rome observes with respect to the body and blood of Jesus Christ; but they believe that the real presence of the humanity of Jesus Christ is with, in, and under the elements of bread and wine in the holy communion, and maintain, in vindication of their ubiquity, that all the perfections of Christ's divinity were communicated to his humanity. They reject the adoration of saints and relics.

Although it be our bounden duty, they say, to imitate the saints, and set them before our eyes as great examples, yet we ought not to invoke them, nor imagine that there are any latent virtues in their relics, etc. They condemn all acts of penance and human expiations, such as solemn vows, pilgrimages, nine days' devotions, macerations, and other works of supererogation; that is to say, such mortifications as, by the laws of Christianity, are no ways imposed upon us, etc. They reject all distinction of meats, and the observance of Lent, all monastic vows and convents, the celibacy of the clergy, and the performance of divine service in an unknown tongue; and, in short, all the ceremonies practised in the Romish Church.

Their pastors, with their several congregations, either meet at the parsonage, or at some convenient place near the church intended to be consecrated, and afterwards march in procession two and two, once at least, and sometimes thrice, all round it, singing certain divine hymns or canticles all the way. As soon as this previous act of devotion is over, they enter the church, where the service is opened with singing again; after which some portion of the sacred Scriptures is read to them, and a sermon preached on the solemnity of the day. If the income, or revenue, of the church will admit of it, or the congregation are able and willing to defray the expense, the superintendent of their metropolis is requested to assist at the ceremony, to give his benediction to the church, and consecrate it with some proper discourse of his own composing; which favor is acknowledged, not only by a handsome gratuity, but an elegant entertainment.

Two divines are generally appointed for the purpose of ordination, who not only inquire into the real merit and natural qualifications of the candidates—such, for instance, as a proper stature, a musical voice, health and strength, but also into their knowledge of the learned languages, and their abilities to argue, on both sides, all controversial questions. They inquire likewise into the religious principles and particular tenets of the respective candidates. It is highly requisite and just that they should be sound and orthodox, that is to say, be in all respects conformable to the doctrines which they are intended to maintain and teach, and which the church they are to serve professes; and that they should be fixed and unalterable during their establishment in that sacred function. After such due inquiries have been made, the candidate is ordered to preach before his examiners on some particular text of their own choosing. Upon the report of his being duly qualified, a church may be offered him; however, according to the Saxon discipline, he is obliged, before he is absolutely declared minister of any congregation, to preach several times before them; and the opinion of the people must afterwards be consulted, and their approbation and consent procured.

The day of ordination being fixed, the candidate repairs to the church, where he is to be ordained in the presence of several ministers, ecclesiastical judges, and a numerous congregation of the faithful. He there makes a confession of his faith, either before or some time during the sermon. In the prayer after the sermon, the candidate is particularly taken notice of, and prayed for by name. As soon as the minister withdraws from the pulpit, the *Veni Spiritus Sancte* is immediately sung, and during the performance the superintendent, who is primate of the Lutheran clergy, repairs to the altar, accompanied by six colleagues or coadjutors, and followed by the candidate, who falls down on his knees before him. Here the superintendent, addressing himself to his six colleagues, having first communicated the candidate's request, invites them to join with him in prayer on his behalf; in the next place he reads the formulary of election, which is accompanied with another prayer; and after that, directs his discourse to his six coadjutors, saying, "Dearly beloved brethren in our Lord Jesus, I exhort you to lay your hands on this candidate, who presents himself here before us in order to be admitted a minister of the church of God, according to the ancient apostolical institution, and to concur with me in investing him with that sacred office." After this formal address, he lays his hands directly on the head of the candidate, and says to him, *Sis maneasque consecratus Deo*, which literally construed is, *Be thou, and so remain to be, devoted to the service of God.* The six colleagues repeat, after the superintendents, the ceremony of imposition of hands, and make use of the same form of words; after which the superintendent addresses himself to the person thus ordained in the terms following: "Being assembled here with the aid and assistance of the Holy Ghost, we have made our humble supplications to God for you, and hope that he will vouchsafe to hear our prayers. Wherefore, I ordain, confirm, and establish you, in the name of the Lord, pastor and spiritual instructor of the saints belonging to the church, etc.; govern it in the fear of the Lord, and have a watchful eye over it, as a faithful shepherd over his flock," etc. These words are, properly speaking, the very essence of ordination. The superintendent, after he has pronounced this exhortation, withdraws from the altar, and the stated minister of the place approaches it, dressed in his sacerdotal vestments, to read the communion service, and to consecrate the bread and wine, which he administers to the new pastor, who receives it upon his knees. Some few hymns, or canticles, and the usual benediction, conclude the ceremony.

At their first entrance into the church, both men and women put up an ejaculatory prayer, the former holding their hats and the latter their fans before their faces. The same ceremony is observed as soon as divine service is over. The prayer generally made use of on these occasions is the Lord's Prayer. When the congregation of the faithful are met in order to apply themselves to any exercise of devotion, whether it be preaching, or reading the Scriptures only, or praying, it is always introduced by the singing of some psalms or spiritual hymns suitable to the occasion.

They have two sermons at least every Sunday, especially if it be a solemn festival, that is to say, one in the morning and another in the afternoon. There is a catechetical lecture besides, at which their probationers are always examined. Their burials are frequently put off, likewise, till Sunday, for the benefit of a prayer, or, at least, a funeral sermon, which the Lutherans always preach upon the decease of any of their members, whether young or old, rich or poor. Their texts are very seldom taken out of those books which the Lutherans and the Protestants call apocryphal. The last thing which we shall take notice of in relation to their sermons, is that of their *circular predications*, which is the term they make use of to distinguish those sermons which their pastors are obliged to preach at particular times in the metropolitan church, in presence of the superintendent, in order that he himself may form a just judgment of their method, and the progress they make in the ministerial office; also that he may examine their principles, and prevent them deviating from the orthodox faith.

After the sermon, the service concludes with some select prayers or supplications to Almighty God, thanksgivings, and publications. In the first, all sick persons, all women laboring of child or in child-bed, all that travel by land or by water, all persons any way afflicted or distressed in mind, body, or estate, are recommended to God as proper objects of his succor, comfort, and assistance. In Denmark, all those who are drawing near to the time appointed for the consummation of their marriage, are likewise recommended to God in the prayers of the church. In their thanksgivings, those particular persons who had received great mercies desire to return their grateful acknowledgements to Almighty God for the same. In their publications, timely notice was given of such matters as particularly related to the church; that is to say, of some extraordinary acts of devotion, such as the observance of an ensuing solemn festival, or fast, or the like, etc. In some places, the public orders of the civil magistrate are read in the pulpit.

The Lutherans retain the use of the altar for the celebration of the holy communion. They likewise make use of lighted tapers in their churches, of incense, and a crucifix on the altar, of the sign of the cross, and of images, etc. Several of their doctors acknowledge that such materials add a lustre and majesty to divine worship, and fix at the same time the attention of the people.

The Lutherans retain the observance of several solemn festivals after their reformation. They keep three solemn days of festivity at Christmas. In some Lutheran countries, the people go to church on the night of the nativity of our blessed Saviour, with lighted candles or wax tapers in their hands; and the faithful, who meet in the church, spend the whole night there in singing, and saying their prayers by the light of them. Sometimes they burn such a large quantity of incense that the smoke of it ascends like a whirlwind, and their devotees may properly enough be said to be wrapped up in it. It is customary likewise in Germany to give entertainments at such times to friends and relations, and to send presents to each other, especially to the young people, whom they amuse with very idle and romantic stories, telling them that our blessed Saviour descends from heaven on the night of his nativity, and brings with him all kinds of playthings.

They have three holidays at Easter, and three at Whitsuntide, as well as those before mentioned at Christmas. These festivals have nothing peculiar in them with respect to the ceremonies observed at those times; but with regard to some particular superstitions, they are remarkable enough; as, for instance, that of the Paschal water, which is looked on as a sovereign remedy for sore eyes, and very serviceable in uniting broken limbs. This Paschal water is nothing more than common river water, taken up on Easter-day, before the rising of the sun. They have another superstitious notion with respect to their horses; they imagine that the swimming them in the river on Easter-day, before the sun rises, preserves them from lameness.

The other festivals observed by the Lutherans are New-Year's day, or the Circumcision, a festival not near so ancient as the four above mentioned; the festival of the Three Kings, or, otherwise, the Epiphany; the Purification of the Blessed Virgin, or Candlemass; and Lady-day, or the Annunciation. There is no public work or service devoted to the Blessed Virgin, nor are there any processions or other ceremonies which are observed by the Roman Catholics on the two latter festivals. The festival of the Sacred Trinity is solemnized on the Sunday after Whit-Sunday; that of St. John Baptist on the 24th of June; and that of the Visitation of the Blessed Virgin on the 2d of July, as it is by the Roman Catholics. To conclude, the festival of St. Michael the Archangel, or rather the ceremonies observed by the Lutherans on that day, are the remains only of an ancient custom, which has been preserved among them, although somewhat extraordinary, as the members of their communion retain no manner of veneration for angels.

In 1523, Luther drew up a formulary of the mass and communion for the particular service of the church of Wittemberg. Without attempting to particularize the various parts of it, it may be observed that all the churches where Lutheranism prevailed were obliged entirely to conform to it. However, those orders were never punctually obeyed. Some Lutheran countries have one ritual, and some another. There is a difference, likewise, in their liturgies, though, as to the fundamental articles, they all agree.

On the Sunday when the communion is to be administered, the minister, immediately after the sermon, prays to Almighty God for all those in particular who purpose to receive the holy communion. There is no form of prayer, however, for that purpose; but the minister is at free liberty to say what he thinks most suitable to that solemn occasion. After the sermon, likewise, they sing a psalm, or some short hymn or hymns, adapted to that particular act of devotion. While they are singing, those of the congregation who are duly prepared for the receiving of the sacrament, advance towards the altar and fall down on their knees; at least, so many of them as can with convenience approach it at once. As soon as the hymn is over, the minister says, *Let us pray;* and sings, at the same time, the Lord's Prayer; and when the congregation have said Amen, he sings the words of the institution of the Lord's Supper. In some places the whole congregation sing, with an audible voice, both the prayer and the words of the institution along with the minister, which is a manifest error, since the voice of the whole church, in general, drowns that of the celebrant, or officiating pastor. They have another custom, which is not, however, looked on as absolutely essential, and that is, to make the sign of the cross on the host at the time of pronouncing these words, *This is my body;* and another on the cup, when those other words are repeated, viz. *This is my blood, &c.* Though these signs, after all, are only made *in commemo-*

ration of the cross of Christ. which neither add nor diminish, yet it has been observed that, should the minister neglect those signs, some feeble-minded persons would be offended at such omission, and imagine that the sacrament would thereby lose its sacred force and virtue. It is not only this sign of the cross made on the elements of bread and wine that the populace lay such a stress upon as a fundamental article, but they very seldom cut a loaf which has not the sign of a cross first made upon it with a knife.

In several parts of Saxony, and, indeed, in some of their principal cities, when the minister consecrates the elements, he rings a little bell twice, in a very solemn manner; and in most Lutheran churches, the pastor, before he administers the sacrament. puts on his surplice, and over that a vestment with several crosses fastened on it, which, however, ought not to be confounded with the stole worn by the Roman Catholic priests, as there is no manner of resemblance between them. In some places, the pastor, after he has read the gospel at the altar, throws the vestment before mentioned over his head, and lays it on the table. After the creed is sung, he goes into the pulpit and preaches in his surplice. After the sermon is over. he returns to the altar, and resumes his vestment.

We shall reckon among the number of the ceremonies still preserved among them. that of making use of wafers instead of bread at the communion, on each of which there is the figure or impression of a crucifix. When the communicant has received, he falls down on his knees before the altar, in order to return God thanks for his spiritual refreshment: in several places it is customary to congratulate each other on that joyful occasion. Two clerks, or two young choristers, who attend at the altar, generally hold a white linen napkin before the communicants, lest, either through the carelessness of the pastor who administers the communion, or the communicant himself, some part of the host should accidentally fall upon the ground, or any part of the wine be spilt. As soon as the communion is over, the pastor sings a verse or two of some psalm suitable to the occasion, with a Hallelujah, to which the choir answers with another. The pastor afterwards continues to read some general thanksgivings, and the congregation, joining with the choir, answer, Amen.

The Lutherans never administer the sacrament to infants; but it is customary among them to carry it to those who are sick, or on a death-bed; and this is the method observed by them on those particular occasions. In some places they make a kind of altar of the table which stands in the sick person's room; that is to say, they cover it with a piece of tapestry, or clean linen cloth, and set two lighted candles or wax tapers upon it, and a crucifix between them, with a paten and chalice, or utensils, or vessels appropriated to the like service. According to the discipline of the Lutherans, the communion ought to be administered in the presence of some of the party's relations and domestics; but if the communicant should happen to have no such friends nor servants near him, then some neighbors ought to be invited to be witnesses to the celebration of it. The relations or friends of the sick person are permitted, if they think proper, to partake with him of that holy ordinance, and for that purpose, they must have notice on the previous night, or some few hours at least, that they may be duly prepared to join in that solemn act of devotion. The Lutherans do not only carry this, their private communion to those who are sick or dying, but to those persons likewise who are far advanced in years, and incapable of attending the public worship. To these persons the minister who gives the communion to them makes a serious exhortation, which may, with propriety, be called a domestic sermon, adapted to such private or domestic communion.

Confession is looked on as highly necessary and expedient in all places where Lutheranism prevails. And in the short Lutheran catechism, there are several forms of confession for the peculiar assistance and direction of those who have not capacity sufficient of themselves to reflect and contemplate, as they ought, on the nature of their sins: such, for example, are those forms of confession principally intended for the spiritual improvement of masters and servants. In the introduction to these formularies, there is a discourse by way of dialogue between the penitent and the minister who takes his confession, beginning with the following address: "Reverend and dear sir, I humbly beseech you to take my confession, and for the love of God to pronounce the pardon and remission of my sins." If the penitent be not conscious to himself of his being guilty of any of the sins particularly specified in the formularies, he must mention such others as his conscience shall at that time accuse him of. If he can think of none, which is morally impossible, let him, says the catechism. mention no one in particular, but receive the pardon and remission of his sins on making a general confession only. The same catechism informs us that the confessor asks the penitent the following question, which, beyond all doubt, is introduced between the confession and the absolution: "Do not you firmly believe that this absolution pronounced by me is an absolution from God himself?" After the penitent has answered in the affirmative, the minister adds, Amen, or, So be it.

Such are some of the observances of the European Lutherans as described by Burder. We proceed to notice the American Lutherans.

EVANGELICAL LUTHERAN CHURCH.

THE earliest settlement of Lutherans in this country was made by emigrants from Holland to New York, soon after the first establishment of the Dutch in that city, then called New Amsterdam, which was in 1621. This fact, which is of some historic interest, rests upon the authority of the venerable patriarch of American Lutheranism, Henry Melchior Muhlenberg. "As I was detained at New York," says he, in his report to Halle, "I took some pains to acquire correct information concerning the history of the Lutheran Church in that city. This small congregation took its rise almost at the first settlement of the country. Whilst the territory yet belonged to Holland, the few Low Dutch Lutherans were compelled to hold their worship in private; but after it passed into the possession of the British, in 1664, liberty was granted them by all the successive governors to conduct their worship publicly, without any obstruction. The establishment of Lutherans was therefore made little more than a century after the re-discovery of America by Columbus, in 1492; within a few years of the landing of the Pilgrims on Plymouth Rock, 1620; and whilst the Thirty Years' War was raging in Germany, and threatening to exterminate Protestantism from Europe."

To this settlement succeeded that of the Swedes on the banks of the Delaware, in 1636.

The third settlement of Lutherans in this country was that of the Germans, which gradually spread over Pennsylvania, Maryland, Virginia, and the interior of New York and the Western States. The grant of Pennsylvania was given to Penn by Charles II. in 1680; and from this date till about twenty years afterwards, many hundreds of families emigrated to Pennsylvania. The tide of German emigration, however, fairly commenced in 1710, when about 3000 Germans, chiefly Lutheran, oppressed by Romish intolerance, went from the Palatinate to England in 1709, and were sent by Queen Anne to New York the succeeding year. In 1713, one hundred and fifty families settled in Schoharie.

In 1735 a settlement of Lutherans was formed in Spotsylvania, as Virginia was then sometimes called, which we suppose to be the church in Madison County of that State.

In 1739 a few Germans emigrated to Waldoborough, Maine, to whose number an addition of 1500 souls was made thirteen years afterwards. But the title to the land given them by General Waldo proving unsound, many left the colony, and its numbers have never greatly increased.

Of these colonies, that which in the providence of God has most increased, and has hitherto constituted the great body of the Lutheran Church in this country, is that in the Middle States, Pennsylvania, interior New York, and Maryland.

In 1742 arrived Henry Melchior Muhlenberg, who has been justly regarded as the patriarch of the American Lutheran Church. Dr. Schmucker says of him, that "Muhlenberg came to this country with qualifications of the highest order. His education was of the first character. In addition to his knowledge of Greek and Hebrew, he spoke English, German, Hollandish, French, Latin, and Swedish. But what was still more important, he was educated in the school of Francke, and had imbibed a large portion of his heavenly spirit. Like Paul, he had an ardent zeal for the salvation of 'his brethren, his kinsmen according to the flesh.'"

Muhlenberg was soon joined in the American field by other highly respectable men, of excellent education and of spirit like his own. The increase of ministers, however, was slow. When the first synod was held, in 1748, there were only eleven regular Lutheran ministers in the United States. Three years after that time the number of congregations was rated at about forty, and the Lutheran population in America at 60,000.

The interests of the Lutheran Church shared alike with those of other religious denominations and with the country generally in the disastrous influences of the American Revolution, as well as in the happy results that have followed the triumph which the spirit of patriotism and liberty then achieved. Many of the churches were destroyed throughout the land, and especially in New England. Zion church, the largest in Philadelphia, was occupied as an hospital by the British army in 1778, and the congregation for a season wholly expelled. And their other church, St. Michael's, which had been built in 1743, the year after Muhlenberg's arrival, was used by the enemy as a garrison church, half of every Lord's day, the congregation having the use of it in the afternoon.

In 1786 the Lutheran ministry in the Middle States numbered twenty-four. From that time until 1820, the year of the formation of their General Synod, the number of congregations and ministers was much increased; but, owing to the want of a suitable institution for their education, and to other causes, the proportion of men destitute of a learned education was also augmented.

Prior to this era, the Church had gradually become divided into five or six different, distant, and unconnected synods. Having no regular intercourse with each other, these several portions became more or less estranged, and lost all the advantages of mutual consultation, confidence, and co-operation. This organization of the General Synod led to the most cheering results.

The American Lutheran Church has a theological seminary and a college at Gettysburg, Pa. The seminary has an able faculty, at the head of which is the Rev. Samuel S. Schmucker, D. D. It possesses a library of 7500 volumes, and has, since its being established in 1825, sent forth between one hundred and fifty and two hundred well-educated ministers. The college is also in a prosperous condition.

In government and discipline, the Lutheran Church in this country differs somewhat from the churches in Europe. Professor Schmucker describes its government in the following language:—"The government and discipline of each individual church is essentially like that of our Presbyterian brethren. Our synods, also, in structure and powers, most resemble their presbyteries, having fewer formalities in their proceedings, and frequently couching their decisions in the form of recommendations. Our General Synod is wholly an advisory body, resembling the consociations of the Congregational churches in New England. In addition to these regular ecclesiastical bodies, constituting our system of government, we have special conferences for the purpose of holding stated protracted meetings. These are subdivisions of synods, containing ordinarily from five to ten ministers each, who are annually to hold several protracted meetings within the bounds of their district. The chief object of these meetings is to awaken and convert sinners, and to edify believers by close practical preaching. This feature mainly resembles the quarterly meetings of our Methodist brethren, and presents to pious and zealous ministers who are thirst-ing for the salvation of souls, the most direct opportunity they can desire to glorify God and advance his scriptural kingdom. Yet all these meetings are to be conducted as the Scriptures enjoin, 'decently and in order.' This system of government is not yet adopted by all our synods; yet its general features, with perhaps a greater admixture of Congregationalism, substantially pervade those synods also, which have not yet united with the General Synod."

In doctrine, the Lutheran Church in this country cannot be said to adhere strictly to any symbols. A great respect is maintained for the Augsburg Confession; the Apology, or defence of this Confession; the Smalcald Articles by Luther, and also his Catechisms.

In her rites of worship the Lutheran Church in Europe employs *liturgies* "differing in minor points, but agreeing in essentials," similar to those of the Protestant Episcopal Church. except in extension, being not more than one-third as long. In this country, a short, uniform liturgy has been adopted, the use of which, however, is left to the option and discretion of each minister, as "he may deem most conducive to edification."

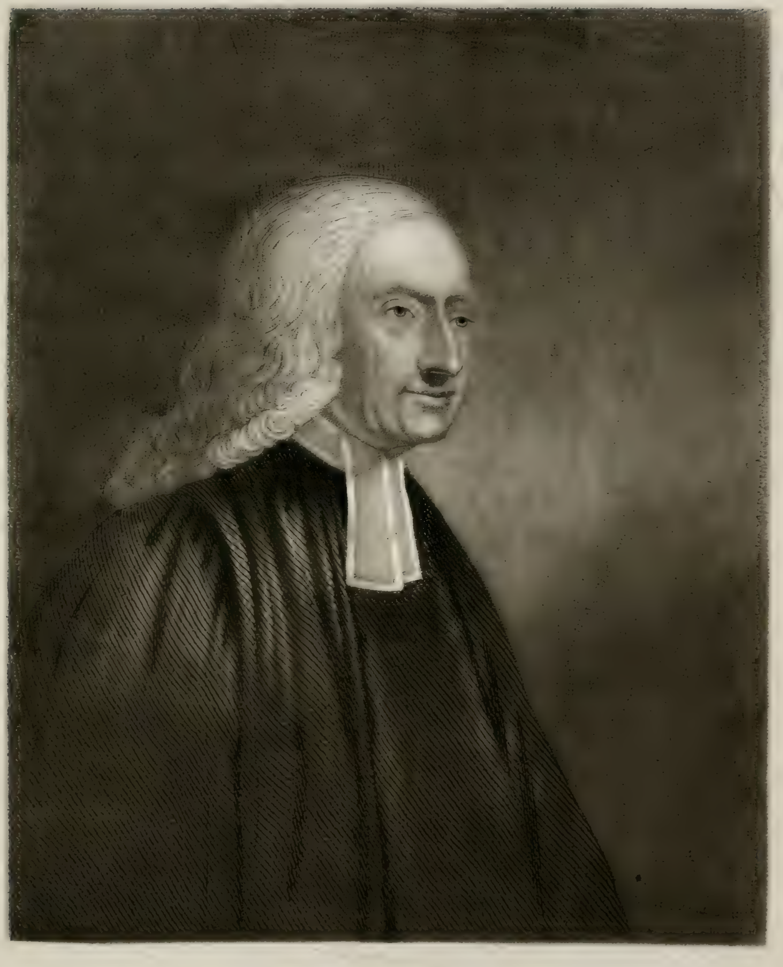
The following statement of the statistics of the Evangelical Lutheran Church is copied from the "Proceedings of the Nineteenth Convention of the General Synod of the United States, assembled in Pittsburg, Pa., May, 1859.

"The following is the showing of the statistical table: Ministers. 764; congregations, 1,506; additions by adult baptisms, 3,308; by confirmations, 16,626, and by certificate, 4632, making 25,676; communicants, 153,521; sunday-schools, Lutheran, 680, Union, 626, teachers, 8491, and scholars 57,250. If we make the proper allowance for omissions in the reports, and the additions of the last winter and spring, the following will approximate the truth: Ministers, 800; congregations, 1,550; and this does not include about 300 preaching stations; additions to the churches in the two years, 30,000, making 15,000 a year — we feel sure that this estimate falls rather below the truth than above it — and communicants, 160,000. Of course these statistics are confined to that portion of the Lutheran Church in this country connected with the General Synod."

We learn from good authority that the Lutherans unconnected with the General Synod in the United States amount to one-fourth of the whole number, and that they have several distinct synods of their own.

METHODISTS.

It is not generally known that the name of Methodist had been given long before to a religious sect in England, or, at least, to a party in religion which was distinguished by some of the same marks as are now supposed to apply to the Methodists. John Spence, who was librarian of Sion College in 1657, in a book which he published, says, "Where are now our Anabaptists and plain pikestaff Methodists, who esteem all flowers of rhetoric in sermons no better than stinking weeds?" But the denomination to which we here refer was founded in the year 1729, by one Mr. Morgan and Mr. John Wesley. In the month of November that year, the latter, being then fellow of Lincoln College, began to spend some evenings in reading the Greek Testament with Charles Wesley, student, Mr. Morgan, commoner of Christ Church, and Mr. Kirkham, of Merton College. Not long afterwards, two or three of the



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pupils of Mr. John Wesley obtained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also, who were confined in the castle. Two years after they were joined by Mr. Ingham, of Queen's College, Mr. Broughton, and Mr. Hervey; and in 1735 by the celebrated Mr. Whitfield, then in his eighteenth year. At this time their number in Oxford amounted to about fourteen. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, "Here is a new sect of Methodists sprung up!" alluding to a sect of ancient physicians who were called Methodists, because they reduced the whole healing art to a few common principles, and brought it into some method and order.

At the time that this society was formed, it is said that the whole kingdom of England was tending fast to infidelity. "It is come," says Bishop Butler, "I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreement among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." There is every reason to believe that the Methodists were the instruments of stemming this torrent. The sick and the poor also tasted the fruits of their labors and benevolence. Mr. Wesley abridged himself of all his superfluities, and proposed a fund for the relief of the indigent; and so prosperous was the scheme, that they quickly increased their fund to eighty pounds per annum. This, which one should have thought would have been attended with praise instead of censure, quickly drew upon them a kind of persecution; some of the seniors of the university began to interfere, and it was reported "that the college censors were going to blow up the *godly club.*" They found themselves, however, patronized and encouraged by some men eminent for their learning and virtue; so that the society still continued, though they had suffered a severe loss, in 1730, by the death of Mr. Morgan, who, it is said, was the founder of it. In October, 1735, John and Charles Wesley, Mr. Ingham, and Mr. Delamotte, son of a merchant in London, embarked for Georgia, in order to preach the gospel to the Indians. After their arrival they were at first favorably received, but in a short time lost the affection of the people; and, on account of some differences with the storekeeper, Mr. Wesley was obliged to return to England. Mr. Wesley, however, was soon succeeded by Mr. Whitfield, whose repeated labors in that part of the world are well known.

After Mr. Whitfield returned from America in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed the Arminian doctrine, and had printed in favor of perfection and universal redemption, and very strongly against election — a doctrine which Mr. Whitfield believed to be scriptural. The difference, therefore, of sentiments between these two great men, caused a separation. Mr. Wesley preached in a place called the Foundry, where Mr. Whitfield preached but once, and no more. Mr. Whitfield then preached to very large congregations out of doors, and soon after, in connection with Mr. Cennick, and one or two more, began a new house in Kingswood, Gloucestershire, and established a school that favored Calvinistic preachers. The Methodists, therefore, were now divided; one part following Mr. Wesley, and the other Mr. Whitfield.

The doctrines of the Wesleyan Methodists, according to their own account, are the same as the Church of England, as set forth in her liturgy, articles, and homilies. This, however, has been disputed. Mr. Wesley, in his appeal to men of reason and religion, thus declares his sentiments: "All I teach," he observes, "respects either the nature and condition of justification, the nature and condition of salvation, the nature of justifying and saving faith, or the Author of faith and salvation. That justification whereof our articles and homilies speak signifies present forgiveness, and consequently acceptance with God: I believe the condition of this is faith: I mean not only that without faith we cannot be justified, but also that, as soon as any one has true faith, in that moment he is justified. Good works follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed that sanctification goes before our justification at the last day, Heb. xii. 14. Repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; by salvation, I mean not barely deliverance from hell, but a present deliverance from sin. Faith, in general, is a divine supernatural evidence, or conviction of things not seen, not discoverable by our bodily senses: justifying faith implies not only a divine evidence or conviction that God was in Christ reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him; and as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved.

From that time (unless he make shipwreck of the faith) salvation gradually increases in his soul.

"The Author of faith and salvation is God alone. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he has done and suffered for us, so all power is in the Spirit of God. And, therefore, every man, in order to believe unto salvation, must receive the Holy Ghost." So far Mr. Wesley. Respecting original sin, free will, the justification of men, good works, and works done before justification, he refers us to what is said on these subjects in the former part of the ninth, the tenth, the eleventh, the twelfth, and thirteenth articles of the Church of England. One of Mr. Wesley's preachers bears this testimony of him and his sentiments: "The gospel, considered as a general plan of salvation, he viewed as a display of the divine perfections, in a way agreeable to the nature of God; in which all the divine attributes harmonize, and shine forth with peculiar lustre. The gospel, considered as a means to attain an end, appeared to him to discover as great fitness in the means to the end as can possibly be discovered in the structure of natural bodies, or in the various operations of nature, from a view of which we draw our arguments for the existence of God. Man he viewed as blind, ignorant, wandering out of the way, with his mind estranged from God. He considered the gospel as a dispensation of mercy to men, holding forth pardon, a free pardon of sin to all who repent and believe in Christ Jesus. The gospel, he believed, inculcates universal holiness both in heart and in the conduct of life. He showed a mind well instructed in the oracles of God, and well acquainted with human nature. He contended that the first step to be a Christian is to repent; and that, till a man is convinced of the evil of sin, and is determined to depart from it;

till he is convinced that there is a beauty in holiness, and something truly desirable in being reconciled to God, he is not prepared to receive Christ. The second important and necessary step, he believed to be faith, agreeable to the order of the apostle, 'Repentance toward God, and faith toward our Lord Jesus Christ,' Acts xx. 20, 21. In explaining sanctification, he accurately distinguished it from justification, or the pardon of sin. Justification admits us into a state of grace and favor with God, and lays the foundation of sanctification, or Christian holiness, in all its extent. There has been a great clamor raised against him because he called his view of sanctification by the word *perfection;* but he often explained what he meant by this term. He meant by the word *perfection*, such a degree of the love of God, and the love of man; such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart every contrary disposition towards God or man; and that this should be our state of mind in every situation, and in every circumstance of life. He maintained that God is a God of love, not to a part of his creatures only, but to all; that He who is the Father of all, who made all, who stands in the same relation to all his creatures, loves them all; that He loved the world, and gave his Son a ransom for all without distinction of persons. It appeared to him, that to represent God as partial, as confining his love to a few, was unworthy our notions of the Deity. He maintained that Christ died for all men; that he is to be offered to all; that all are to be invited to come to him; and that whosoever comes in the way which God has appointed, may partake of his blessings. He supposed that sufficient grace is given to all, in that way and manner which is best adapted to influence the mind. He did not believe salvation was by works. So far was he from putting works in the place of the blood of

Christ, that he only gave them their just value: he considered them as the fruits of a living, operative faith, and as the measure of our future reward; for every man will be rewarded not for his works, but according to the measure of them. He gave the whole glory of salvation to God from first to last. He believed that man would never turn to God, if God did not begin the work: he often said that the first approaches of grace to the mind are irresistible; that is, that a man cannot avoid being convinced that he is a sinner; that God, by various means, awakens his conscience; and, whether the man will or no, these convictions approach him." In order that we may form still clearer ideas respecting Mr. Wesley's opinions, we shall here quote a few questions and answers as laid down in the *Minutes of Conference.* Q. "In what sense is Adam's sin imputed to all mankind?" A. "In Adam all die, *i. e.*, 1. Our bodies then became mortal. 2. Our souls died, *i. e.*, were disunited from God. And hence, 3. We are all born with a sinful, devilish nature; by reason whereof, 4. We are children of wrath, liable to death eternal," Rom. v. 18; Eph. ii. 3. Q. "In what sense is the righteousness of Christ imputed to all mankind, or to believers?" A. "We do not find it expressly affirmed in Scripture that God imparts the righteousness of Christ to any, although we do find that faith is imputed for righteousness. That text, 'As by one man's disobedience all men were made sinners, so by the obedience of one all were made righteous,' we conceive, means by the merits of Christ all men are cleared from the guilt of Adam's actual sin." Q. "Can faith be lost but through disobedience?" A. "It cannot. A believer first inwardly disobeys; inclines to sin with his heart; then his intercourse with God is cut off, *i. e.* his faith is lost; and after this he may fall into outward sin, being now weak, and like another man."

Q. "What is implied in being a *perfect Christian?*" A. "The loving the Lord our God with all our heart, and with all our mind, and soul, and strength." Q. "Does this imply that all inward sin is taken away?" A. "Without doubt; or how could we be said to be saved *from all our uncleanness?*" Ezek. xxxvi. 29. Q. "How much is allowed by our brethren who differ from us with regard to *entire sanctification?*" A. "They grant, 1. That every one must be entirely sanctified in the article of death. 2. That till then a believer daily grows in grace, comes nearer and nearer to perfection. 3. That we ought to be continually pressing after this, and to exhort all others to do so." Q. "What do we allow them?" A. "We grant, 1. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death. 2. That the term *sanctified* is continually applied by St. Paul to all that were justified, that were true believers. 3. That by this term alone he rarely (if ever) means saved from all sin. 4. That consequently it is not proper to use it in this sense, without adding the word 'wholly, entirely,' or the like. 5. That the inspired writers almost continually speak of or to those who were justified, but very rarely either of or to those who were sanctified. 6. That it consequently behoves us to speak in public almost continually of the state of justification; but more rarely in full and explicit terms concerning entire sanctification." Q. "What, then, is the point wherein we divide?" A. "It is this: Whether we should expect to be saved from all sin before the article of death." Q. "Is there any clear Scripture promise of this, that God will save us from *all* sin?" A. "There is. Ps. cxxx. 8: 'He shall redeem Israel from *all* his iniquities.' This is more largely expressed in Ezek. xxxvi. 25, 29; 2 Cor. vii. 1;

Deut. xxx. 6; 1 John iii. 8; Eph. v. 25, 27; John xvii. 20, 23; 1 John iv. 17."

These are the tenets of the Wesleyan Methodists, given in their own words, in order to prevent misrepresentation.

The doctrine of the Calvinistic Methodists are those of Calvin.

A considerable number both of the Calvinist and Arminian Methodists approve of the discipline of the Church of England, while many, it is said, are dissenters in principle. Mr. Wesley and Mr. Whitfield were both brought up in, and paid peculiar respect to that Church. They did not, however, as it is well known, confine themselves to her laws in all respects as it related to discipline.

Mr. Wesley having formed numerous societies in different parts, he, with his brother Charles, drew up certain rules, by which they were, and it seems in many respects still are, governed. They state the nature and design of a Methodist society in the following words:

"Such a society is no other than a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation.

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called *classes*, according to their respective places of abode. There are about twelve persons (sometimes fifteen, twenty, or even more) in each class; one of whom is styled their leader. It is his business, 1. To see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give to the poor or toward the gospel. — 2. To meet the minister and the stewards of the society once a week, in order to inform the minister of any that are sick, or of any that walk disorderly and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

"There is only one condition previously required of those who desire admission into these societies: namely, *a desire to flee from the wrath to come; to be saved from their sins:* but wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein, that they should continue to evidence their desire of salvation.

"First, By doing no harm; by avoiding evil in every kind; especially that which is most generally practised, such as the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; *buying or selling spirituous liquors*, or *drinking them*, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling; the *buying or selling uncustomed goods;* the *giving or taking things on usury*, i. e. unlawful interest.

"*Uncharitable* or *unprofitable conversation;* particularly, speaking evil of magistrates or of ministers.

"Doing to others as we would not they should do unto us.

"Doing what we know is not for the glory of God; as the *putting on gold or costly apparel;* the *taking such diversions* as cannot be used in the name of the Lord Jesus.

"The *singing* those *songs*, or *reading* those *books*, which do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasure upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them.

"It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

Secondly, By doing good; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible to all men: to their *bodies*, of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison; to their *souls*, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'We are not to do good, unless *our hearts be free to it.*'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only; by all possible *diligence and frugality*, that the gospel be not blamed; by running with patience the race set before them, *denying themselves and taking up their cross daily;* submitting to bear the reproach of Christ; to be as the filth and offscouring of the world, and looking that men should *say all manner of evil of them falsely for the Lord's sake.*

"It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation.

"Thirdly, By attending on all the ordinances of God: such are — The public worship of God; the ministry of the word, either read or expounded; the supper of the

Lord; family and private prayer; searching the Scriptures; and fasting and abstinence.

"These are the general rules of our societies, all which we are taught of God to observe, even in his written word: the only true rule, and the sufficient rule, both of our faith and practice; and all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but then, if he repent not, he hath no more place among us: we have delivered our own souls.

"*May* 1, 1743. John Wesley.
Charles Wesley."

In Mr. Wesley's connection, they have circuits and conferences, which we find were thus formed:—When the preachers at first went out to exhort and preach, it was by Mr. Wesley's permission and direction; some from one part of the kingdom, and some from another; and, though frequently strangers to each other, and those to whom they were sent, yet on his credit and sanction alone they were received and provided for as friends by the societies wherever they came. But having little or no communication or intercourse with one another, nor any subordination among themselves, they must have been under the necessity of recurring to Mr. Wesley for directions how and where they were to labor. To remedy this inconvenience, he conceived the design of calling them together to an annual conference; by this means he brought them into closer union with each other, and made them sensible of the utility of acting in concert and harmony. He soon found it necessary, also, to bring their itinerancy under certain regulations, and reduce it to some fixed order, both to prevent confusion, and for his own ease; he therefore took fifteen or twenty societies, more or less, which lay round some principal society in those parts, and which were so situated that the greatest distance from one to another was not much more than twenty miles, and united them into what was called a circuit. At the yearly conference, he appointed two, three, or four preachers to one of these circuits, according to its extent, which at first was very often considerable, sometimes taking in a part of three or four counties. Here, and here only, were they to labor for one year, that is, until the next conference. One of the preachers on every circuit was called the assistant, because he assisted Mr. Wesley in superintending the societies and other preachers; he took charge of the societies within the limits assigned him; he enforced the rules everywhere, and directed the labors of the preachers associated with him. Having received a list of the societies forming his circuit, he took his own station in it, gave to the other preachers a plan of it, and pointed out the day when each should be at the place fixed for him, to begin a progressive motion round it, in such order as the plan directed. They now followed one another through all the societies belonging to that circuit, at stated distances of time, all being governed by the same rules, and undergoing the same labor. By this plan every preacher's daily work was appointed beforehand; each knew, every day, where the others were, and each society when to expect the preacher, and how long he would stay with them.—It may be observed, however, that Mr. Wesley's design in calling the preachers together annually, was not merely for the regulation of the circuits, but also for the review of their doctrines and discipline, and for the examination of their moral conduct; that those who were to administer with him in holy things might be *thoroughly furnished for every good work.*

The first conference was held in June, 1744, at which Mr. Wesley met his brother, two or three other clergymen, and a few of the preachers whom he had appointed to come from various parts to confer with them on the affairs of the societies.

"Monday, June 25," observes Mr. Wesley, "and the five following days, we spent in conference with our preachers, seriously considering by what means we might the most effectually save our own souls, and them that heard us; and the result of our consultations we set down to be the rule of our future practice."

Since that time a conference has been held annually, Mr. Wesley himself having presided at forty-seven. The subjects of their deliberations were proposed in the form of questions, which were amply discussed, and the questions with the answers, agreed upon, were afterwards printed under the title of "Minutes of several Conversations between the Rev. Mr. Wesley and others," commonly called *Minutes of Conference.*

As to their preachers, the following extract from the above-mentioned Minutes of Conference will show us in what manner they are chosen and designated: *Q.* "How shall we try those who think they are moved by the Holy Ghost to preach?" *A.* "Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they *gifts* as well as *grace* for the work? Have they, in some tolerable degree, a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?—3. Have they *fruit?* Are any truly convinced of sin and converted to God by their preaching?

"As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is *moved thereto by the Holy Ghost.*

Q. "What method may we use in receiving a new helper?" *A.* "A proper time for doing this is at a conference, after solemn fasting and prayer; every person proposed is then to be present, and each of them may be asked,—

"Have *you* faith in Christ? Are *you going on to perfection?* Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Have you considered the rules of a *helper?* Will you keep them for conscience' sake? Are you determined to employ *all* your time in the work of God? Will you preach every morning and evening? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting both by precept and example?

"We then may receive him as a probationer, by giving him the Minutes of the Conference, inscribed thus:—'To A. B. You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-laborer.' Let him then read and carefully weigh what is contained therein, that if he has any doubt it may be removed."

"To the above it may be useful to add," says Mr. Benson, "a few remarks on the method pursued in the choice of the *itinerant preachers,* as many have formed the most erroneous ideas on the subject, imagining they are employed with hardly any prior preparation. 1. They are received as private members of the society on trial. 2. After a quarter of a year, if they are found deserving, they are admitted as proper members. 3. When their grace and abilities are sufficiently manifest they are appointed leaders of classes. 4. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregation, when the preachers cannot attend. 5. If approved in this line of duty, they are allowed to preach. 6. Out of these men who are called *local preachers*, are selected the *itinerant preachers*, who are first proposed at a quarterly meeting of the stewards and local preachers of the circuit; then at a meeting of the travelling preachers of the district; and lastly, in the conference; and, if accepted, are nominated for a circuit. 7. Their characters and conduct are examined annually in the conference; and, if they continue faithful for four years of trial, they are received into full connection. At these conferences, also, strict inquiry is made into the conduct and success of every preacher, and those who are found deficient in abilities are no longer employed as itinerants; while those whose conduct has not been agreeable to the Gospel, are expelled, and thereby deprived of all the privileges even of private members of the society."

Since Mr. Wesley's death, his people have been divided; but this division, it seems, respects discipline more than sentiment. Mr. Wesley professed a strong attachment to the established church of England, and exhorted the societies under his care to attend her service, and receive the Lord's supper from the regular clergy. But in the latter part of his time he thought proper to ordain some bishops and priests for America and Scotland; but as one or two of the bishops have never been out of England since their appointment to the office, it is probable that he intended a regular ordination should take place when the state of the connection might render it necessary. During his life, some of the societies petitioned to have preaching in their own chapels in church hours, and the Lord's Supper administered by the travelling preachers. This request he generally refused, and where it could be conveniently done, sent some of the clergymen who officiated at the New Chapel in London, to perform these solemn services. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take up the *Plan* as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favor this cause, so agreeable to the spirit of Christianity and the rights of Englishmen, several respectable preachers came forward; and by the writings which they circulated through the connection, paved the way for a plan of pacification, by which it was stipulated, that in every society where a three-fold majority of class-leaders, stewards, and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's Supper administered to them. The spirit of inquiry being roused did not stop here; for it appeared agreeable both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church-officers, and give their suffrages in spiritual concerns. This subject produced a variety of arguments on both sides of the question: many of the preachers and people thought that an annual delegation of the general stewards of the circuits, to sit either in the conference or the district meetings, in order to assist in the disbursement of the yearly collection, the Kingswood School collection, and the preachers' fund, and in making new or revising old laws, would be a bond of union between the conference and connection at large, and do away the very idea of arbitrary power among the travelling preachers. In order to facilitate this good work, many societies in various parts of the kingdom sent delegates to the conference held at Leeds in 1797; they were instructed to request that the people might have a voice in *the formation of their own laws, the choice of their own officers, and the distribution of their own property.* The preachers proceeded to discuss two motions: Shall delegates from the societies be admitted into the conference? Shall circuit stewards be admitted into the district meetings? Both motions were negatived, and consequently all hopes of accommodation between the parties were given up. Several friends of religious liberty proposed a plan for a new itinerancy. In order that it might be carried into immediate effect, they formed themselves into a regular meeting in Ebenezer Chapel, Mr. William Thom being chosen president, and Mr. Alexander Kilham, secretary. The meeting proceeded to arrange the plan for supplying the circuits of the new connection with preachers, and desired the president and secretary to draw up the rules of the church government, in order that they might be circulated through the societies for their approbation. Accordingly, a form of church government, suited to an itinerant ministry, was printed by these two brethren, under the title of "Outlines of a Constitution proposed for the Examination, Amendment, and Acceptance of the Members of the Methodist New Itinerancy." The plan was examined by select committees in the different circuits of the connection, and, with a few alterations, was accepted by the conference of preachers and delegates. The preachers and people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members choose the class-leaders; the leaders' meeting nominates the stewards; and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a further account of their principles and discipline, we must refer the reader to a pamphlet, entitled *General Rules of the United Societies of Methodists in the New Connection.*

The Calvinistic Methodists are not incorporated into a body as the Armenians are, but are chiefly under the direction or influence of their ministers or patrons.

It is necessary to observe here that there are many congregations in London, and elsewhere, who, although they are called Methodists, yet are neither in Mr. Wesley's, Mr. Whitfield's, nor the new connection. Some of these are supplied by a variety of ministers; and others, bordering more upon the congregational plan, have a resident minister. The clergy of the church of England who strenuously preach up her doctrines and articles, are called Methodists. A distinct connection upon Mr. Whitfield's plan was formed and patronized by the late Lady Huntingdon, and which still subsists. The term Methodist, also, is applied by way of reproach to almost every one who manifests more than common concern for the interests of religion, and the spiritual good of mankind.

Methodism in this country, as in Great Britain, was at first an arm of the Church of England, without an ordained ministry, and without ordinances. It aimed chiefly at the revival of true religion, and the conversion of sinners to God. The political Revolution of 1776 occasioned a change in its relations. The preachers generally became dissatisfied with the previous state of things; and some of them went so far as to ordain each other, and administer the ordinances. They were persuaded by Mr. Asbury to desist from these irregularities, and to refer the matter to Mr. Wesley. Accordingly, in 1784, Mr. Wesley being importuned upon this subject, adopted measures for the independency of the Societies in the United States, which resulted in the establishment of

THE METHODIST EPISCOPAL CHURCH.

The government is a clerical aristocracy, of the episcopal order. The ministry hold the legislative, executive, and judicative departments in their own hands. The right of lay representation is denied. The General Conference, which meets quadrennially, has full powers to revise any part of the Discipline, and make any new rules not prohibited by the restrictive articles. But even these, except the first relating to doctrine, may be changed by the recommendation of three-fourths of the annual conferences; and so the whole system of ecclesiastical polity and usages can be altered and modified at the pleasure of the ministry who compose these bodies.

The officers of the church are class-leaders, stewards, trustees, preachers in charge, presiding elders, and bishops, whose duties and powers are defined in the Book of Discipline.

Three orders in the ministry—bishops, elders, and deacons — are recognized. Mr. Wesley, being convinced by King's account of the primitive Christian Church, that elders and bishops were the same office, asserted his right as an elder to ordain others to administer the ordinances.

Accordingly, on the 2d of September, 1784, assisted by others, he set apart Thomas Coke, LL.D., a presbyter of the Church of England, as superintendent of the contemplated Methodist churches, and ordained Richard Whatcoat and Thomas Vasey elders. Dr. Coke and the two elders immediately sailed for this country, and submitted the plan of an Episcopal church to a conference of thirteen preachers purposely convened in Baltimore, December 25, 1784, for their adoption. The plan was approved. Dr. Coke was recognized as superintendent, jointly with Mr. Asbury; who, having been first ordained deacon, and then elder, was consecrated to the same office. In a short time after, the title of superintendent was substituted by that of bishop, and the validity of the Episcopal ordination acknowledged. The bishops superintend the temporal and spiritual affairs of the church, preside in all the general and annual conferences, consecrate to orders, and appoint the preachers to their several circuits and stations.

The periodical change of the preachers from one place to another, termed the itinerancy, is strictly adhered to. The houses of worship are generally built plain, and with free seats. The means of grace and usages common to the whole Methodist family, are maintained.

The General Conference has under its control an immense Book Concern in New York, and a branch in Cincinnati, from which are issued a great variety of excellent publications on theological, historical, scientific, and philosophical subjects; commentaries on the Scriptures, a quarterly review, a monthly repository, and several weekly religious journals, Sunday-school books, and tracts, having an extensive circulation.

They have an efficient Sunday-School Union of their own, industriously engaged in training up the youth in the knowledge of the Scriptures, and the practice of piety and virtue. Not less than twenty-four collegiate institutions, and a large number of academies, are under their control and patronage, and a laudable attention is given to the subject of education.

In 1784, there were 83 preachers, and 14,988 members; in 1804, 400 preachers, and 113,134 members; in 1824, 1272 preachers, and 328,523 members; in 1847, 4678 preachers, and nearly 1,100,000 members, including about 140,000 colored persons.

They have also a Missionary Society, which has in its Domestic Missions 289 missionaries, 214 assistants, and 21,902 members; and in its Foreign Missions 47 missionaries, 102 assistants, and 2,974 members.

A schism took place on the subject of slavery in the General Conference of 1844, by which the church is unhappily divided into two sections, known as the Methodist Episcopal Church North, and the Methodist Episcopal Church South. An angry and exciting controversy has been the result, and the disputes are not yet settled. The Northern division contains 956,555 members, and 1432 preachers; the Southern, over 639,164 members, and 1155 preachers.

Many of the ministers and members of the Methodist Episcopal Church have from time to time manifested their dissatisfaction with the government, and made efforts to effect a reform in her ecclesiastical polity. These efforts have generally been suppressed by those in power, and the reformers either expelled or forced to withdraw from the church. Hence the origin of several bodies of SECEDING METHODISTS.

In 1792, a secession took place in Virginia, headed by James O'Kelly, a presiding elder, who objected to the absolute power of the bishops in appointing the preachers, and contended for an appeal to the Conference. They took the name of "Republican Methodists," though better known as O'Kelleyites. Their system of church polity was liberal, and for a time succeeded well; but in a few years they began to decline, and finally amalgamated with a branch of Baptists known as Christians.

Another small secession took place in Vermont, A. D. 1804, which resulted in the formation of

THE REFORMED METHODIST CHURCH.

The government established by this branch is essentially Congregational, all power being in the churches. To the annual and general conferences are delegated power to transact business of a general character, for which they are held strictly accountable to the churches. The churches select their own ministers, and stipulate with them in respect to time and salary. In the beginning the churches ordained their own ministers, but subsequently lay ordination was discontinued. In the fall of 1841 an association was formed between the Reformed Methodists, Society Methodists, and several churches of Wesleyan Methodists, for mutual aid. And after the organization of the Wesleyan Methodist Church in 1843, preliminary steps were taken with a view to the union of the two bodies. At that time they had 5 conferences, about 50 ordained preachers, and 3000 members. At present, 1860, they have 12,000 members.

In 1820, a third secession from the old connection in New York took the name of

THE METHODIST SOCIETY.

They adopted the representative form of government. It required a majority of laymen in their conferences to form any rules for the government of the churches. The preachers remain in the same charge as long as they can agree with the churches. Prosperity attended them for a few years; but most of their ministers and members united with the Methodist Protestant Church. The most prominent minister of the society is William M. Stilwell, pastor of the church in New York. No statistics have been furnished, from which to ascertain the number of their membership. They probably do not exceed 1000.

In 1821, an animated discussion of the principles of church polity was introduced into a periodical entitled the Wesleyan Repository, edited and published by William S. Stockton, a layman of the Methodist Episcopal Church in Trenton, N. J. It attracted general attention, and continued to spread as a little leaven through the whole lump. Memorials praying for lay representation were addressed to the General Conference of 1824. Union societies were formed for the purpose of concentrating strength. These measures alarmed the powers that be, and the work of expulsion commenced; secession followed. A convention of reformers was held. The General Conference of 1828 denied the right of lay representation, and refused redress. All hope of reform fled. The expelled and their friends organized churches, known as ASSOCIATED METHODISTS; and in 1830 a General Convention was held in Baltimore, which formed a Constitution and Discipline, adopting as the name of the association,

THE METHODIST PROTESTANT CHURCH.

Thirteen annual conferences were represented in the convention. Episcopacy was rejected as a spurious order, and ministerial parity asserted. The elementary principles of the government acknowledge the individuality of the local assemblies as churches of Christ — the Lord Jesus as the only Head of the Church — the Word of God the only rule of faith and practice — and private judgment as the right of man. They secure the freedom of speech and press — protect church membership, and define the origin of power.

The constitution recognises the mutual rights of ministers and laymen, and grants an equal representation to both. The doctrines taught — the means of grace — mode of worship and usages common to Methodists, are retained. The Church has been steadily progressing ever since; and, at present, is extended over the whole of the United States. There are 30 annual conferences, about 1500 ministers, and about 80,000 members.

In 1843, a convention of seceders from the Methodist Episcopal Church, and other Methodist societies opposed to slavery, was held in Utica, N. Y., and founded

THE WESLEYAN METHODIST CHURCH.

They adopted the same principles of church government held by the Methodist Protestants, but abjure all connection with slavery and slaveholders. The distinguishing feature of the association is its anti-slavery character. They have been strengthened by secessions from all the other Methodist churches, and now number 10 annual conferences, 500 ministers (of whom 150 are travelling preachers), and 20,000 members, confined to the free States.

THE EVANGELICAL ASSOCIATION,

or Albrights, are in fact German Methodists, as they are familiarly called. The first society was organized in 1800, under their leader, Jacob Albright. In 1803 he was elected presiding elder, and ordained by the other preachers, and ecclesiastical regulations adopted. Their bishops, so called, are elected quadrennially. They have hitherto confined their labors to the German population chiefly. They have 5 annual conferences, about 300 ministers, and 20,000 members.

THE PRIMITIVE METHODISTS

have a number of societies in this country, planted by emigrants from England. They have (1859) 116,216 members, and 11,142 preachers.

CONGREGATIONAL, OR INDEPENDENT METHODISTS.

Churches having no connection with any ecclesiastical body exist in many places. A very respectable association of such might be formed, but at present they are not generally known beyond the localities in which they are found. It is believed there are several thousand members of this class.

Besides the above, there are several distinct associations of colored Methodists. In 1816, a number of colored persons finding their connection with the Methodist Episcopal Church subjected them to serious inconveniences, assembled in Philadelphia, and organized

THE AFRICAN METHODIST EPISCOPAL CHURCH.

They copied after the Methodist Episcopal Church; instituted a clerical aristocracy; and consecrated their leader, Richard Allen, bishop,—"fully satisfied with the validity of his episcopal ordination." They have 6 annual conferences, about 300 ministers, and 20,000 members.

THE COLORED M. EPISCOPAL CHURCH IN AMERICA

was organized by a body of seceders from the Methodist Episcopal Church in New York, October, 25, 1820. This church is not strictly episcopal. Their bishops are styled superintendents, and elected quadrennially, and hold the office four years. They have 75 travelling preachers, and 5000 members.

Another small body called UNION METHODISTS, and several congregational churches of colored persons, amounting in all to several thousand members, exist; but of their peculiar views little is known.

KIRK OF SCOTLAND.*

The conversion of the Scots to the Christian faith began through the ministry of Paladius, about the year 430, and from the first establishment of Christianity in that country till the Reformation in the reign of Mary, mother of James I. and of Mary I. of England, their church government was episcopacy; but the Presbyterian discipline was not finally established in Scotland, until the reign of King William and Mary, A. D. 1689, when episcopacy was totally abolished. The Westminster Confession of Faith was then received as the standard of the national creed; which all ministers, and principals and professors in universities, are obliged to subscribe as the confession of their faith, before receiving induction into office.

The Church of Scotland is remarkable for its uncommon simplicity of worship; it possesses no liturgy, no altar, no instrumental music, no surplice, no fixed canonical vestment of any kind. It condemns the worship paid to saints, and observes no festival days. Its ministers enjoy a parity of rank and of authority; it enforces that all ministers, being ambassadors of Christ, are equal in commission; that there is no order in the church, as established by the Saviour, superior to presbyters; and that bishop and presbyter, though different words, are of the same import. It acknowledges no earthly head: its judicatories are quite distinct from, and independent of, any civil judicatory; insomuch, indeed, that the decisions of the one are often contrary to those of the other, yet both remain unaffected and unaltered. When, for example, a clergyman has been presented to a parish by a patron, and induction and ordination have followed on that presentation, if afterwards it be found that the patron, who had given the presentation, has not that right, and that it belongs to another, the clergyman may be ejected as to all the temporalities of the office; but *quoad sacra*, he may continue minister of the parish, and exercise all the sacred functions: and though a new presentee may obtain a right to the civil endowments of the benefice, he can perform none of the sacred duties, while the other chooses to avail himself of his privilege.

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* The word *Kirk* is of Saxon origin, and signifies *Church;* or, according to others, it is a contraction of the Greek word meaning the *House of God.*

There are four ecclesiastical judicatories,—namely, the Kirk Session, the Presbytery, the Synod, and the General Assembly, from each of which there is a power of appeal to the other; but the decision of the General Assembly is supreme.

The lowest court is the Kirk Session, which is composed of the minister of the parish, who is the moderator or president of it, and a number of the most grave and respectable laymen, members of the congregation. Their number varies in different parishes, five or six being about the average number; and their services are entirely gratuitous. They are something like churchwardens in England, only they have a spiritual jurisdiction, as it is a part of their duty to visit the sick, &c. The Kirk Session takes cognisance of cases of scandal, such as fornication, Sabbath-breaking, profane swearing. It also manages the funds of the poor, a duty in which it formerly was assisted by deacons, a class of men inferior to elders, as they had no spiritual jurisdiction; but not being found necessary, they are consequently disused.

The Presbytery, which is the court next in dignity, is composed of the ministers of a certain district, with an elder from each parish. The number of presbyteries is seventy-eight. Their chief duty consists in the management of such matters as concern the church within their respective bounds. But they may originate any matter, and bring it under the view of the Synod or General Assembly. They have also the superintendence of education within their bounds, such as the induction of teachers, and the examination of schools.

The Synod is the next intermediate court. There are fifteen synods, each consisting of the clergymen of a certain number of presbyteries, with elders, as in presbyteries. Presbyteries meet generally once a month; synods twice a year, though some remote synods, such as that of Argyle, only once.

The General Assembly is the last and supreme court, and meets yearly in the month of May, in Edinburgh, and continues its sittings for twelve days. The king presides by his representative, who is always a nobleman, and is denominated *the Lord High Commissioner.* The General Assembly is a representative court, consisting of 200 members representing presbyteries, and 156 elders representing burghs or presbyteries, and five ministers or elders representing universities, — making altogether 361 members. They choose a moderator or president, out of their own number, distinct from the Royal Commissioner, the duty of the latter consisting merely in convening and dissolving the court, and in forming the medium of communication between it and the throne. The moderator is now always a clergyman, though previously to 1688, laymen sometimes held that office.

The duties of the Scotch clergy are numerous and laborious. They officiate regularly in the public *worship of God;* and in general, they must go through this duty twice every Sunday (exclusively of other occasional appearances), delivering every Sunday a *lecture* and a *sermon,* with *prayers.* It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers, in all cases, and the discourses, in most instances, are delivered without the use of papers. They are expected to perform the alternate duties of *examining* their people from the Scriptures and catechisms of the church, and of visiting them from house to house, with prayers and exhortations. This is done commonly once in the year, being omitted only in those cases in which the ministers deem it impracticable, or not acceptable, or at least not necessary. The charge of the poor devolves, in a very particular manner, on the clergy, and in them also is vested the superintendence of all schools within their bounds.

Baptism in this church is practised by none but ministers, who do it by sprinkling; and whether performed in private or in public, it is almost always preceded by a sermon.

The Lord's Supper is not administered so frequently in Scotland as in some other places. Some time before this sacrament is dispensed, it is announced from the pulpit. The week before, the Kirk Session meets, and draws up a list of all the communicants in the parish, according to the minister's examination-book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister, and by themselves in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before, there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer as usual, the minister of the parish preaches a suitable sermon; and when the ordinary worship is ended, he in the name of Jesus Christ forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements; then he breaks the bread, and distributes it and the wine to those that are next him, who transmit them to their neighbors; the elders and deacon attending to serve, and see that the whole is performed with decency and order. While these communicate, the minister discourses on the nature of the sacrament; and the whole is concluded with singing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning-service ended, the congregation are dismissed for an hour; after which the usual afternoon worship is performed. On the Monday morning, there is public worship, with two sermons; and these, properly speaking, close the communion-service. No private communions are allowed in Scotland.

Marriage is solemnized nearly after the manner of the Church of England, with the exception of the ring, which is deemed a great relic of "popery." By the laws of Scotland, the marriage-knot may be tied without any ceremony of a religious nature: a simple promise in the presence of witnesses, or a known previous cohabitation, being sufficient to bind the obligation. The most ridiculous, often immoral, and almost always injurious practice, of marrying at *Gretna-Green* was, till lately, in use; a person said to have been a blacksmith performed the ceremony at Gretna according to the rites of the church.

The Funeral ceremony is performed in total silence. The corpse is carried to the grave, and there interred without a word being spoken on the occasion.

Dr. Evans, in his usual liberal strain, gives the following account of the *Seceders:*—

"Dissenters from the kirk, or church of Scotland, call themselves *Seceders;* for, as the term Dissenter comes from the Latin word *dissentio*, to differ, so the appellation Seceder is derived from another Latin word, *secedo*, to separate or to withdraw from any body of men with which we may have been united. The secession arose from various circumstances, which were conceived to be great defections from the established church of Scotland. The Seceders are rigid Calvinists, rather austere in their manners, and severe in their discipline. Through a difference as to civil matters, they are broken down into *Burghers* and *Anti-burghers.* Of these two classes the latter are the most confined in their sentiments, and associate therefore the least with any other body of Christians. The Seceders originated under two brothers, Ralph and Ebenezer Erskine, of Stirling, about the year 1730. It is worthy of observation, that the Rev. George Whitfield, in one of his visits to Scotland, was solemnly reprobated by the Seceders, because he refused to confine his itinerant labors wholly to them. The reason assigned for this monopolization was, that they were exclusively God's people. Mr. Whitfield smartly replied, that they had, therefore, the less need of his services; for his aim was to turn sinners from the error and wickedness of their ways, by preaching among them glad tidings of great joy.

"The Burgess' oath, concerning which the Seceders differed, is administered in several of the royal boroughs of Scotland, and runs thus: 'I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof; I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called papistry.' The Messrs. Erskine and others maintained there was no inconsistency in Seceders taking this oath, because the established religion was still the true religion, in spite of the faults attaching to it, and hence were called Burghers. Messrs. Moncrieff and others thought the swearing to the religion, as professed and authorized, was approving the corruptions, therefore the oath was inconsistent and not to be taken; hence Antiburghers. The Kirk of Scotland, both parties say, still perseveres in a course of defection from her professed principles, and therefore the secession continues, and is increasing to the present day. (See an Historical Account of the Rise and Progess of the Secession, by the late Rev. John Brown, of Haddington.) The Seceders are strict Presbyterians, having their respective associate synods, and are to be found not only in Scotland, but also in Ireland and in the United States of America. Both classes have had among them ministers of considerable learning and piety.

"There is also a species of Dissenters from the Church of Scotland called *Relief*, whose only difference from the Kirk is, the choosing of their own pastors. They arose in 1752, and are respectable as to numbers and ability. (See a Compendious View of the Religious System maintained by the Synod of Relief, by P. Hutchinson; and also Historical Sketches of the Relief Church, &c., by J Smith.) The Relief are Calvinists as well as Presbyterians, but liberal in their views, admitting to their communion pious Christians of every denomination. They revere the union of faith and charity."

In 1835, an attempt was made by the Church of Scotland to place itself on a more popular basis, by giving to the heads of families, communicants, a veto upon the nomination of the patron; but the ecclesiastical action by which this was sought to be effected having been declared, by the Supreme Court, to be a civil act beyond the jurisdiction of the church, and no disposition being manifested by the Parliament to aid in removing the difficulty, a number of its most distinguished members, in 1843, withdrew in a body, and formed the "Free Church of Scotland." It is probable they anticipated that a step so decided would move the legislature to action on their behalf. One of their most dearly-cherished and prominent principles was the obligation of the state to provide for the religious instruction of the people, and the insufficiency of the voluntary principle for this purpose; but the state's declining to act, left them to make a beautiful exemplification of the mistake of their own theory. They seemed to have proved, by logic, that a church could not sustain itself on the voluntary principle; they are demonstrating, by experiment, that it can do it, not only, but also that it can do it with signal advantage to its spiritual interests. The late eminent Doctor Chalmers, Doctors Candlish, Cunningham, and many others distinguished for their learning and piety, took part in securing the division. Since the separation, the Free Church has erected 676 churches, 487 of which are free from debt. They number now about 600 ministers, and have raised in less than five years 7,500,000 dollars for sustaining their interests.

ENGLISH PRESBYTERIANS.

The appellation *Presbyterian* is in England appropriated to a large denomination of dissenters, who have no attachment to the Scotch mode of church government any more than to episcopacy amongst us, and therefore to this body of Christians the term *Presbyterian*, in its original sense, is improperly applied. This misapplication has occasioned many wrong notions, and should be rectified. English Presbyterians, as they are called, adopt nearly the same mode of church government with the Independents. Their chief difference from the Independents is, that they are less attached to Calvinism, and consequently admit a greater latitude of religious sentiment. It may be added, that their mode of admitting members into communion differs from that commonly practised among the Presbyterians.

Recently a remarkable change has taken place in the ecclesiastical arrangements of the English Presbyterians. The Free Church of Scotland has erected its banner in England, and is now rallying its forces. The character of this new Presbyterian church in England, is the same with that of the Free Church. The general principles of its doctrines, order of worship and government, may be found in the article on American Presbyterians.

Under the care of the Presbyterian Synod of England, besides a Theological College, there are seven Presbyteries, viz.: Berwick-on-Tweed, Birmingham, Cumberland, Lancashire, London, Newcastle-on-Tyne, and Northumberland. In these Presbyteries there are 73 clergymen, 78 churches, and 2 foreign missionaries. The Synod also attends to various schemes of benevolence, among which are prominent, foreign and home missions, and ministerial education. Considering the comparatively short time in which this progress has been made, it appears to be highly encouraging.

AMERICAN PRESBYTERIANS.

The word Presbyterian is often used in a wide sense as characterizing a large portion of the Protestant church. It embraces all those denominations which are opposed to prelacy. In prelatical church government and usages, a large number of sects are included. Thus, the Greek Church alone is made up of "The Greek Church proper," "The Russian Greek Church," "The Georgian and Mingrelian Churches," "The Nestorian Churches," "The Christians of St. Thomas," "The Jacobites," "The Copts," "The Abyssinians," "The Armenians," and many other minor denominations. "The Roman Church," "The English Episcopal Church," and "The American Episcopal Church," are also each of them a portion of that great family of churches included under the term Prelacy. These all agree in one great fundamental principle. They believe that ecclesiastical government is a gift from Christ to priests, and that they possess the power of transmitting this authority to their successors. They differ in respect to their acknowledged head; some of the Greek Christians acknowledging one Patriarch, and some another, and some the Roman Pontiff. Some Romanists also acknowledge the Pope, and some deny his supremacy. The English Episcopal Church acknowledge the king, or, during the present reign, the queen, as their head; while American Episcopalians account diocesan bishops as the highest ecclesiastical officers.

Presbyterians differ from Prelatists in respect to the source of ecclesiastical authority; and are divided, perhaps, into an equal number of minor denominations. They hold that all ecclesiastical authority is derived from the church itself; that the teaching office is transmitted by a plurality of presbyters or bishops; and that the whole body of believers, either as associated, or by their representatives, participate in the government. A bishop, according to the views of Presbyterians, is the pastor of a single congregation. Sometimes, as in the church of Ephesus, mentioned Acts xx. 28, several bishops or pastors unitedly presided over the spiritual instruction of a single worshipping assembly. This general system is sometimes termed "parity," because a leading feature of it is the equal official dignity of Christian ministers. Prelacy and Parity divide the Christian world.

The Presbyterian church, in this general denomination, includes Lutherans, Dutch Reformed, Congregationalists, Baptists, Scotch, English, and American Presbyterians. Among these, the English Presbyterians, Congregationalists, and Baptists, allow the popular will in ecclesiastical matters to be expressed by the members of the church as occasion may demand; while the Dutch Reformed, Scotch, and American Presbyterians call for the exercise of popular liberty in the election of lay elders, as making a part of the ecclesiastical courts, and in the election and dismission of pastors, and in the entire control of the church edifices and congregational funds.

Presbyterianism acknowledges no authority, in respect to the doctrines and duties of the Christian church, but the will of God as found in the sacred Scriptures. It maintains that God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men; and that the rights of private judgment, in all matters that respect religion, are universal and inalienable. It holds, that all ecclesiastical power is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions ought to be founded upon the word of God. Ecclesiastical discipline is purely moral and spiritual in its object, and ought not to be attended with any civil effects; hence it can derive no force whatever but from its own justice, the approbation of an impartial public, and the favor and blessing of the great Head of the church.

The officers of the Presbyterian church are bishops or pastors, ruling elders, and deacons. The pastor is the spiritual teacher of the congregation. He is expected to preach the gospel in the church on the Lord's day, to instruct the people by occasional lectures, to superintend the catechismal teaching of the young, and to visit the sick and bereaved, and console them by spiritual counsel adapted to their necessities. Ruling elders are elected by the people as their representatives in the ecclesiastical courts, and to co-operate with the pastor in watching over the spiritual interests of the congregation. They are designated by the Apostle Paul under the title of "governments," and as "those who rule well," in distinction from such as labor in word and doctrine. Deacons are secular officers whose duty is the care of the poor, and the reception and disbursement of the charities of the congregation.

The Session is the primary court of the church, and consists of the pastor and the ruling elders. The pastor is the president, and has the title of "Moderator of the session." In this primary court originates all the legislative action of the church. If the superior courts would take any step involving new constitutional principles, they are obliged to send the question down to the church sessions, that they may thus know the will of the church itself, before any revolutionary measures can be adopted. The session is also charged with the duty of watching over the spiritual interests of the congregation. It can summon offenders to an account for their irregularities, or their neglect of Christian duty. It can investigate charges presented by others, and admonish, rebuke, or suspend or exclude from the Lord's table, those who are found to deserve censure, according to the degree of their criminality. It is the business of the session also to appoint a delegate of its own body to attend, with the pastor, the higher judicatories of the church. It is required of the session to keep a fair record of all its proceedings, as also a register of marriages, baptisms, persons admitted to the Lord's Supper, deaths, and other removals of church members, and to transmit these records, at stated periods, to the presbytery for their inspection.

A Presbytery consists of all the ministers, and one ruling elder from each church within a certain district. Three ministers and as many elders as may be present are necessary to constitute a quorum. The presbytery has power to receive and issue appeals from church sessions, and references brought before them in an orderly manner; to examine and license and ordain candidates for the holy ministry; to install, remove, and judge ministers; to examine and approve or censure the records of church sessions; to resolve questions of doctrine or discipline, seriously and reasonably proposed; to condemn erroneous opinions which injure the purity or peace of the Church; to visit particular churches for the purpose of inquiring into their state, and redressing the evils that may have arisen in them; to unite or divide congregations, at the request of the people, or to form or receive new congregations; and, in general, to perform whatever may be deemed necessary to the spiritual welfare of the churches under their care.

A Synod consists of several presbyteries united. Not less than three presbyteries are necessary to compose a synod. It is not made up of representatives from the presbyteries, as presbyteries are of representatives from the sessions. On the contrary, each member of all the presbyteries included in its bounds is a member of the synod, so that a synod is nothing different from a larger presbytery, constituted by a combination of several presbyteries into one. The synod reviews the records of presbyteries, approving or censuring their proceedings, erecting new presbyteries, uniting or dividing those which were before erected, taking a general care of the churches within its bounds, and proposing such measures to the General Assembly as may be for advantage to the whole church. The synod is a court of appeal for the presbyteries within its bounds, having the same relation to the presbyterial courts which the presbyteries have to the sessions.

The General Assembly is the highest judicatory in the Presbyterian Church. It is constituted of an equal delegation of pastors and elders from the presbyteries. In one branch of the Presbyterian Church in America, the General Assembly is an appellate court; in the other it is only an advisory council, except that it possesses power to review the proceedings of the inferior bodies, and to decide, as a supreme court, the meaning of the constitution.

The General Assembly is not necessary to the most perfect development of Presbyterian Church government, nor, indeed, is any court higher than the Presbytery; but it has this obvious advantage, of representing all the congregations of this denomination under the same civil government in a single body. Thus, the General Assembly of the Kirk of Scotland and the General Assembly of the United States, before either was divided, presented an imposing influence in the visible unity of each.

The Church Sessions meet at stated periods, as often as may be deemed necessary. In some churches they convene once in each week; in others less frequently. Presbyteries hold two stated meetings in a year, while the synods in the United States meet annually. In the two great branches of the Presbyterian Church in the United States, one General Assembly meets annually, and the other triennially. It is a rule in all the judicatories of the Presbyterian Church, that the meetings shall be constituted with prayer. In the stated meetings of presbyteries, synods, and the General Assembly, the session is opened by a sermon from the Moderator, or presiding officer of the preceding meeting.

The Doctrines of the Presbyterian Church are Calvinistic — the doctrines of all the leading Reformers; of the Waldenses, for five or six hundred years before the Reformation; of Augustin and the primitive Church. They are substantially the same with the doctrinal symbols of the Synod of Dort, the Heidelberg Confession and Catechism, and of the Thirty-nine Articles of the Church of England, and of the Episcopal Church of the United States. No other branch of the Reformed Churches has maintained Calvinistic doctrines with so much tenaciousness as Presbyterians. While the Earl of Chatham could say of his own Church of England, "We have a Popish liturgy, a Calvinistic creed, and an Arminian clergy;" and while that denomination seem to be engaged in an interminable controversy to decide whether their branch of the Church ought to be considered Arminian or Calvinistic, the Presbyterian Church is unitedly Calvinistic, so that any man who should avow himself Arminian could not obtain ordination in the Presbyterian Church of either Scotland or America.

The system of doctrine is clearly set forth in the Westminster Confession of Faith, and the Larger and Shorter Catechisms.

The Presbyterian Church in the United States originated in a union of immigrants from Ireland and England — a blending of Irish Presbyterianism and English Congregationalism. The first presbytery formed in this country was the presbytery of Philadelphia, organized in 1704. The synod of Philadelphia was erected in 1716, and was composed of the presbyteries of Philadelphia, Snow Hill, Newcastle, and Long Island.

In 1741 the Church was divided in consequence of the inharmonious elements of which it was composed, and the synod of New York was formed. Fifteen years after the separation, in 1758, the synods of New York and Philadelphia were united again. In 1789, the year of the first meeting of the General Assembly, there were in the Church 188 Presbyterian ministers and 419 churches. In 1832 there were 21 synods, 110 presbyteries, 935 ministers, 2281 churches, and 17,348 communicants. In 1837, the Presbyterian Church was again thrown into a state of disunion, and divided into two nearly equal portions. Among so able and pious a body of men, the principles of the gospel are justly expected to exert their legitimate influence; it can subserve no benefit to record the grounds of a dissension which, it is hoped, will be only temporary.

These two branches of the Church are distinguished from each other by the circumstance that one holds the meeting of its General Assembly annually; while the other meets only triennially.

According to the Minutes of the General Assembly (Old School) of the Presbyterian Church in the United States for 1859, that branch of the Church has in connection with the Assembly 33 synods, 168 presbyteries, 297 licentiates, 493 candidates for the ministry, 2577 ministers, 3487 churches, and 279,630 communicants; and the whole amount contributed for congregational and other purposes in the year ending May, 1859, was $2.835.147.

By the Minutes of the General Assembly (New School) of the Presbyterian Church in the United States for 1859, that branch of the Church has 108 presbyteries, 1545 ministers, 134 licentiates, 370 candidates, 1542 churches, 137,990 communicants; and it expends annually on Domestic Missions, $91,402; on Foreign Missions, $67,796; on Education, $65,707; and on Publications, $44,667.

REFORMED PRESBYTERIAN CHURCH.

In 1588 the Scotch Protestants entered into an association which they denominated "*The Covenant.*" The object of this arrangement was to protect themselves against an expected invasion from Spain by the famous "invincible armada." The union of the crowns of Scotland and England in 1603 resulted in a hierarchy, which was deemed dangerous, in the last degree, to the Presbyterian interests. This united in still closer bonds the friends of parity, and of ecclesiastical liberty. In 1637 the new liturgy, modelled after the English, was ordered to be introduced into the churches of Scotland. The most determined resistance ensued, which terminated in a new covenant the year following. While Charles I. and the Parliament were contending, the Protestants in Scotland entered into "a solemn league and covenant" with the English Parliament, by which the independence of the Presbyterian churches was confirmed. On the restoration of the Stuarts in 1661, this covenant was abolished. These successive struggles seemed to have engendered a habit of making firm compacts for maintaining what they considered important principles; a habit which continues till this day.

At the accession of William and Mary in 1689, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland.

A portion of the Scottish Kirk declined to avail themselves of an establishment of this kind, and covenanted to resist it, and protested that it was at variance with the "solemn league and covenant" which they considered a part of the constitution of the empire. They maintained that the civil rulers had usurped an authority over the church which conflicted with the proper headship of the Redeemer.

For fifteen or sixteen years these staunch and determined men remained without pastors, preserving their distinct social existence by uniting in praying societies, and meeting statedly for religious worship.

In 1706 the Rev. John MacMillan joined them from the Established Church. In 1743, the Rev. Mr. Nairne, from the Secession Church, then recently organized, acceded to them; and these two clergymen, with ruling elders, constituted the "Reformed Presbytery." Several families had, in the meantime, emigrated to the American colonies.

About the same time in which the "Reformed Presbytery" was organized in Scotland, the Rev. Mr. Craighead collected the Covenanters of Pennsylvania, and induced them to bind themselves together by a solemn public engagement to maintain their peculiar principles. Their body was slowly augmented, mostly by immigration, till they were joined by the Rev. Mr. Cuthbertson, from the Reformed Presbytery of Scotland, in 1752; and Rev. Messrs. Lin and Dobbin, from the Reformed Presbytery in Ireland, in 1774. This year the Reformed Presbytery was organized in the colony of Pennsylvania.

Their growth was slow till 1782, when a union was effected between the Reformed Presbytery and the Associate Presbyterian Church. Hence arose a new organization, denominated, from the name of its two constituent elements, the "Associate Reformed Church."

This union, instead of combining two bodies in one, left a small minority in each of the elementary portions, which perpetuated the original organizations; so that, in fact, two churches were divided into three, — an instructive instance of the influence of hasty and forced combinations of bodies of men.

The doctrinal principles of the Reformed Church are thoroughly Calvinistic. The Reformed Presbyterians objected to the Constitution of the United States, when it was formed, on account of its having no exclusive religious character, and its tolerating Jews, Mohammedans, Deists, and Atheists. They also objected to its recognition of slavery. They declared that they would not take the oath of allegiance.

In 1830, a portion of their ministers began to entertain different views, and were in favor of acknowledging the government of this country, and avowing allegiance to it. This led to what was called the New Light Controversy, and the formation of two organizations, which still remain separated.

The entire body of the Reformed Presbyterians in the United States, including both these organizations, embraces

108 ministers, 15 licentiates, 25 students of Theology, 160 congregations, and 14,000 communicants. Among the well known and distinguished ministers of this connection are the late Alexander McLeod, D. D., and Rev. Samuel B. Wylie.

THE ASSOCIATE PRESBYTERIAN CHURCH, OR SECEDERS.

THIS, like the church just described, is an offshoot from the Church of Scotland. The cause of the secession was almost identical in its nature with that of the great secession of 1843, by means of which the Free Church was created. In 1649, the patronage of kirks had been formally abolished by parliament, as "an evil and bondage," as "a custom popish," and as "prejudicial to the liberties of the people."

The act of parliament above referred to remained in force until the year 1712, when the doctrine of patronage was again revived. Many protested against it loudly at the time. The right of patronage was, for a while, exercised with great moderation. A case arose, however, in which a minister was forced upon a congregation against the wishes of the great body of the people. The proceeding came before the General Assembly at its next session in May, 1732, and this, together with other similar cases, led to the adoption of an act "*Anent planting vacant churches*," wherein the general doctrine of patronage was strongly asserted. In the October following, the Rev. Ebenezer Erskine, a minister of distinguished ability and influence, in a sermon preached at the opening of the Synod of Perth and Sterling, denounced, with great freedom, the Act of Assembly above referred to. Mr. Erskine was censured by the synod, and hence arose the secession and the organization of the "Associate Presbytery of Scotland." This organization occurred November 17th, 1733. Its growth, as might have been expected, was rapid, and in 1744 a synod was formed. The year following, a controversy commenced, which resulted in the division of the synod into two parties, each claiming to be the "Associate Synod." The occasion of the disruption was the taking or not taking the burghers' oath. In order to be admitted burghers, or freemen of towns, an oath was required containing the following clause: "I protest before God and your lordship, that I profess and allow, with all my heart, the true religion, presently professed within this realm, and authorized by the laws thereof; that I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called Papistry." The controversy turned on the question whether it was right to take an oath which implied an approval of the established church. The division was completed in 1746. Those who opposed the lawfulness of the oath were termed Anti-burghers, and its advocates Burghers. The act requiring the oath objected to, being repealed, the parties again coalesced, taking the title of The United Secession Church, with the exception of a small minority of the Anti-burghers, who only are represented in the United States by a regular organization.

At an early day some of the secession emigrated to this country. The Rev. Messrs. Gellatly and Arnot were sent over by the Synod to organize congregations and to constitute them into a presbytery. They reached the province of Pennsylvania in 1754, and organized the Associate Presbytery in the November of that year.

In 1776, the number of ministers having increased to thirteen, the presbytery was divided, and the eastern portion was denominated the "Presbytery of New York."

In 1782, the division occurred by which the Associate Reformed Church came into existence, a more full history of which may be found in the preceding account of the Reformed Church.

By this division, the Associate Church in this country was almost extinguished.

The Synod of Scotland, however, despatched assistance, and the church was gradually strengthened until the formation of the Synod in 1800. This was denominated "The Associate Synod of North America." It held its first meeting in Philadelphia, May, 1801. This body was subordinate to the Associate Synod in the mother country, till it was declared a co-ordinate Synod by the General Associate Synod of Scotland, in 1818.

In 1841, a controversy arose in respect to principles involved in some cases of discipline, and the minority declared themselves the Synod. Since that time, until recently, there have been two bodies claiming the same name. Within a short time the two bodies have coalesced.

From the larger of these bodies another secession took place in 1845, denominating itself "The Associate Presbytery of Philadelphia."

The Associate Presbyterian Church in this country is, in all its branches, decidedly Calvinistic in doctrine. It insists upon the use of the literal translation of the Psalms in its singing. It maintains a high standard of duty in respect to the education of its children in the fear of God, making it an offence worthy of discipline if parents neglect to teach their children the Shorter Catechism. It possesses a learned and pious ministry. It has a Theological Seminary at Xenia, Ohio. with two Professorships, one of didactic theology and Hebrew, and one of pastoral theology and biblical literature. Students 45.

The strength of the whole Associate Church in this country is 20 presbyteries, 164 ministers, 267 congregations, 21,588 communicants.

THE ASSOCIATE REFORMED CHURCH.

THIS branch of the Presbyterian family of churches was called into existence, and took its name from a union that was formed between large portions of the Associate and the Reformed Presbyterian churches at Pequa, Pennsylvania, in June, 1782. Modifying the doctrine of the Westminster Confession of Faith concerning the power of the civil magistrate in matters of religion, and adapting the form of church government and the directory of worship to the Word of God, and the circumstances of the church in this country, the synod formally issued its constitution and standards at Greencastle, Pa,. May 31, 1799.

Soon afterwards, there being, from various quarters, an urgent demand for sound and faithful ministers, the erection of a theological seminary was taken into serious consideration; and, in 1801, the Rev. John M. Mason was sent to Great Britain and Ireland with authority to procure a suitable number of evangelical ministers and probationers, and to solicit donations, in money and books, for establishing an institution to train young men for the gospel ministry. He met with considerable success; and, immediately on his return, the synod (which, in the autumn of 1802, had divided itself, for the convenience of its members, into four synods, and formed these into a general synod, to meet by delegation, and to hold its first meeting at Greencastle, May, 1804) took steps for establishing its theological school. Their arrangements were completed in May, 1805. The Rev. J. M. Mason, D. D., was appointed professor; and on the 1st of November following, the institution went into successful operation. It was the first theological seminary in the United States.

Thus established, the synod pursued its course, and was largely prospered until about the year 1816, when, from a gradual relinquishment of some of its distinctive features, and the withdrawal, on that account, of the synods of Scioto into the West, and of the Carolinas, in the South, its interests materially declined.

In May, 1822, a partial union was formed with the General Assembly of the Presbyterian Church, and the General Synod was dissolved. The subordinate synods, however, continued their existence, and were active and useful in their work. Again the demand for ministers trained in the church, and sympathizing with it, in everything in which it was peculiar, was strong and urgent. Shortly afterwards, therefore, the synod of the West established a seminary at Alleghany, Pa. The Rev. Joseph Kerr was its first professor; and under his care, and that of his successors, Rev. Mungo Dick and Rev. John T. Pressly, D. D., it has been instrumental in furnishing the churches with a large number of able ministers of the New Testament. In 1829 the Synod of New York revived the seminary at Newburgh, and placed it under the care of the Rev. Joseph MacCarroll, D. D. Already it has sent many laborers into the field; and with an excellent building, a most valuable library, a good location, and an able professor, it presents most important facilities for a theological education. A younger, but flourishing and valuable theological institution was also formed in 1839 by the second synod of the West, at Oxford, Ohio, under the presidency of the Rev. Joseph Claybaugh, D. D. At Due-west-corner, Abbeville district, S. C., an institution with literary and theological departments has also been opened, under the most auspicious circumstances. It is under the charge of four professors appointed by the synod of the South, and already numbers over one hundred students.

In each of these synods there is a periodical devoted to the interests of the Associate Reformed Church, namely, in the order of their history: The Evangelical Guardian, edited by the Rev. D. Macdill, D. D., at Hamilton, Ohio; The Christian Magazine of the South, by Rev. J. Boyce, in Fairfield district, S. C.; The Preacher, by Rev. D. R. Kerr, at Pittsburg, Pa.; and The Christian Instructor, by Rev. J. B. Dales, at Philadelphia. Besides projecting and sustaining these institutions and publications, the Associate Reformed Church has commenced a most interesting mission to Palestine; taken incipient steps for one in Western Africa; appointed two ministers to explore Texas during the coming season, and resolves upon a special effort to seek the lost sheep of the house of Israel in our large cities, and point them to the true Messiah, as soon as the proper men can be employed.

The Associate Reformed Church is the most liberal and efficient of all the branches of the early Scotch Secession churches. It has numbered among its ministry some of the most brilliant lights of learning and religion in this country. It is thoroughly Calvinistic in doctrine, maintains the literal psalmody, and is very strict in its discipline.

The Rev. John Mason, and his son, John M. Mason, D. D.; Rev. James Proudfit, and Alexander Proudfit, D. D., the late eminent and beloved advocate of African colonization, were men to adorn any church, and any age. At the present time the Associate Reformed Church comprises 5 synods, 84 presbyteries, upwards of 315 ministers, more than 375 churches, and about 40,000 members.

CUMBERLAND PRESBYTERIANS.

About the beginning of the present century there arose a remarkable revival of religion among a portion of the Presbyterian church in Kentucky. Meetings were held in the open air; and multitudes flocked together from the distance of fifty, and even in some instances, a hundred miles. This was the origin of camp-meetings. As the number of converts was great, and religion was extended into destitute and neglected regions, a strong necessity was felt for a more rapid multiplication of Christian ministers. This led the Cumberland Presbytery, in 1801, to encourage four laymen, without a classical education, to prepare written discourses with a view to the receiving of license to preach the gospel. In 1803 Mr. Alexander Anderson, and Mr. Finis Ewing, were ordained to the work of the ministry. Others were licensed as probationers, and several candidates were received under the care of the presbytery.

In 1805, the Synod of Kentucky, in reviewing the book of records of the Cumberland Presbytery, took notice of their having introduced men into the sacred office who had not acquired a regular education, and who were understood to have taken exceptions to the doctrinal standards of the Church. This led to the appointment of a commission, with full powers to act in the place of the synod, both in holding a friendly conference with the presbytery, and in judicially terminating the case.

The commission demanded that all those persons who had been ordained or licensed without an examination on all the branches of learning and doctrine required in the Confession of Faith, should appear before themselves, and submit to a full and regular examination. To this demand the presbytery declined to submit.

The commission then passed a resolution that those who had been thus licensed or ordained without a full examination, should be prohibited from the exercise of official functions, until such times as they should submit themselves to their jurisdiction.

The members of presbytery continued to exercise their ministry, but not without making various efforts, during a period of five years, to obtain through the General Assembly a "redress of grievances." Having failed in all these endeavors, the Rev. Messrs. Ewing, King, and McAdam, in 1810, declared themselves independent, and constituted the Cumberland Presbytery, which was the germ of the present Cumberland Presbyterian Church. In their constitution, the following statement is made as defining their position:

"We, Samuel McAdam, Finis Ewing, and Samuel King, regularly ordained ministers of the Presbyterian Church, against whom no charge either of immorality or heresy has ever been exhibited before any judicature of the church, having waited in vain more than four years, in the mean time petitioning the General Assembly for a redress of grievances, and a restoration of our violated rights, have and do hereby agree and determine to constitute ourselves into a presbytery, known by the name of the Cumberland Presbytery, on the following conditions:

"All candidates for the ministry, who may hereafter be licensed by this presbytery, and all the licentiates or probationers who may hereafter be ordained by this presbytery, shall be required, before such licensure and ordination, to receive and accept the Confession of Faith and Discipline of the Presbyterian Church, except the idea of fatality that seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession of Faith without an exception, will not be required to make any. Moreover, all licentiates, before they are set apart to the whole work of the ministry, or ordained, shall be required to undergo an examination in English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History. It will not be understood that examinations in Experimental Religion and Theology will be omitted. The presbytery may also require an examination on any part, or all, of the above branches of knowledge before licensure, if they deem it expedient."

So rapid was their growth, that three years after, in 1813, they became three presbyteries, and constituted a synod. At the sessions of the synod in 1828, three new synods were erected, and measures were taken for the organization of a general assembly. The first meeting of the General Assembly occurred at Princeton, Ky., in 1829.

The doctrines of this church are a modification of the Westminster Confession. The chief point of difference is their rejecting the doctrine of election, as in their view tending to fatality. They are strictly Presbyterian in government and order.

Soon after the colonization of Texas by Austin, there were Cumberland Presbyterian preaching stations and small churches planted there. They increased in size and numbers. In the process of time a presbytery was organized. Now, a flourishing synod, composed of several presbyteries, exists. In it there is a religious periodical, well conducted, which promises to exert a considerable religious and moral influence.

Recently, a Board of Foreign and Domestic Missions has been formed in connection with this denomination. It is the general wish to act on this subject in future more efficiently and systematically. No foreign field has, as yet, ever been occupied by the Cumberland Presbyterians.

The General Assembly has under its superintendence 17 synods, 48 presbyteries, 1000 congregations, 650 ministers, 200 licentiates, 150 candidates for the ministry, and over 100,000 communicants. The number of communicants in some estimates has been placed considerably higher than this. The lowest has here been stated. Reckoning four children, and other adherents, to each communicant, which it will be acknowledged is a very low estimate, there will be found 500,000 persons connected with this branch of the Redeemer's kingdom.

MORAVIANS.

This sect is supposed to have arisen under Nicholas Lewis, Count of Zinzendorf, a German nobleman, who died in 1760. They were also called *Hernhutters*, from Hernhuth, the name of the village where they first settled. The followers of Count Zinzendorf are called Moravians, because the first converts to his system were some Moravian families; the society themselves, however, assert that they are descended from the old Moravian and Bohemian brethren, who existed as a distinct sect sixty years prior to the Reformation. They also style themselves *Unitas Fratrum*, or *the United Brethren.*

They live in distinct communities, and unite their interests very closely, but do not hold to a community of goods. In their separate communities they do not allow the permanent residence of any persons as householders, who are not members in full communion. Their discipline allows no balls, dancing, or plays, and forbids all promiscuous assembling of the youth of both sexes. Public religious meetings are held every evening. On Sunday morning the Church Litany is read, and sermons are delivered. The festival days, such as Easter and Christmas, are celebrated. Music holds a prominent place in their devotions. They partake of a "love feast" of coffee, tea, and light cakes, with instrumental music and hymns, previously to celebrating the Lord's Supper. Funerals are attended by bands of music, without any external badges of mourning.

The ecclesiastical church officers are the bishops, through whom the regular succession of ordination, transmitted to the United Brethren through the ancient church of the Bohemian and Moravian Brethren, is preserved, and who alone are authorized to ordain ministers, but possess no authority in the government of the church, except such as they derive from some other office, being most frequently the presidents of some board of elders; the presbyters, or ordained stated ministers of the communities, and the deacons. The degree of deacon is the first bestowed upon young ministers and missionaries, by which they are authorized to administer the sacraments.

Females, although elders among their own sex, are never ordained, nor have they a vote in the deliberations of the board of elders, which they attend for the sake of information only.

The Moravians have been distinguished for their zeal in propagating Christianity among the heathen. They have no symbol of faith but the Bible; yet they adhere mostly to the Augsburg Confession. Count Zinzendorf came to America in 1741, and preached at Germantown and Bethlehem. On February 11th, 1742, he ordained at Oly, Pa., the missionaries Rauch and Buetner; and Rauch baptized three Indians from Shekomeco, east of the Hudson, "the firstlings of the Indians." He soon, with his daughter Benigna, and several brethren and sisters, visited various tribes of Indians.

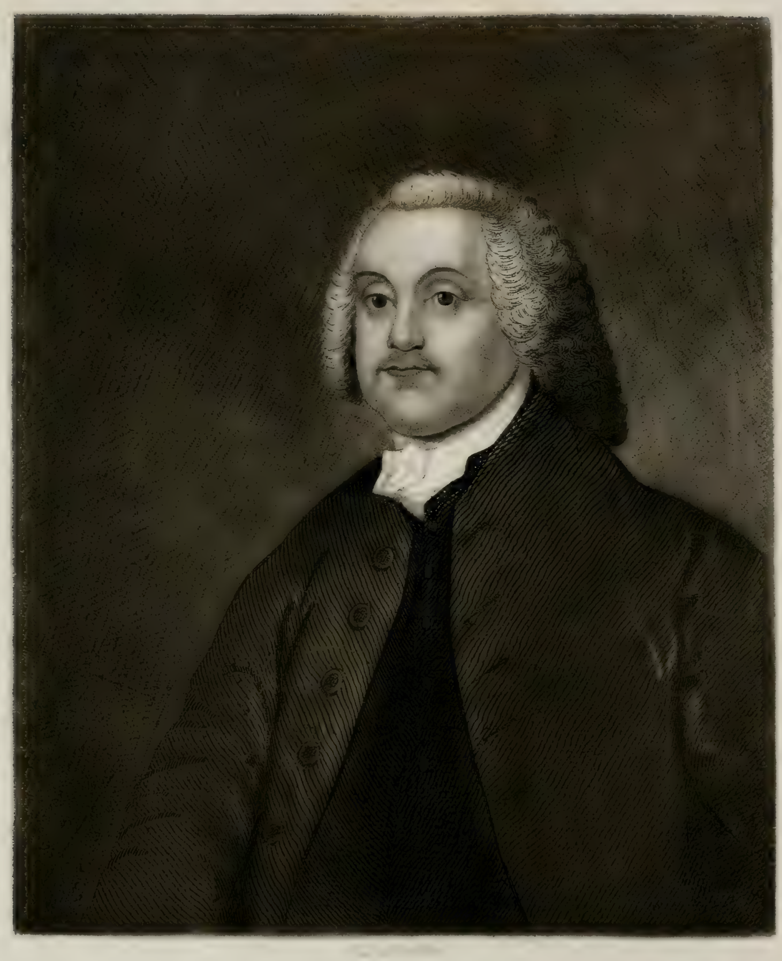
At present the Moravians have separate communities at Bethlehem, in Pennsylvania, which is their largest establishment in this country; at Nazareth and Litiz; also at Salem, N. C. Besides these communities, they have a few scattered congregations. The whole number of their congregations is 23. They have 2 bishops, 25 pastors and assistant pastors, and 4 principal schools. Their present number of members in the United States is about 6000. In Europe they number 15,000.

FREE-WILL BAPTISTS.

The founder of this denomination was the Rev. Benjamin Randall. He was originally a preacher connected with the Calvinistic Baptists. Having embraced Arminian views, and being disowned by his brethren as unsound in the faith, he organized a church in New Durham, N. H., on the 30th day of June, 1780. Soon after this, other churches were formed on the same plan; and these churches united together, and constituted the New Durham Quarterly Meeting.

They were first called Free Willers, by way of reproach. Subsequently they assumed the name as one by which they are willing to be designated. They are nearly allied to the English *General Baptists.*

They have three missionaries in India; also a home mission society, a Sunday-school union, and an education society for training men for the sacred office.



Their ecclesiastical government is a mixture of Congregationalism and Presbyterianism. The discipline of private members belongs to the churches with which they are connected. They have quarterly meetings, consisting of ministers and lay delegates. To these bodies ministers are amenable. The quarterly meeting possesses very much the character of a presbytery. Several quarterly meetings, united in an annual council, make what they term a yearly meeting. All the annual meetings are convened together triennially as a general conference.

The denomination has been divided by the question of slavery, the greater portion of the church having withdrawn from about four thousand communicants in South Carolina, on account of their being slaveholders. For the same reason they declined receiving into their connection some twelve thousand from Kentucky, who sent a delegation to the general conference to solicit a union. They hold what is commonly understood by Armenian doctrines, denying the doctrine of personal election and the inadmissibleness of grace. They have a book concern and printing establishment at Dover, N. H. Its trustees are appointed by the general conference.

If we reckon in the statistics of the denomination those who have been disowned on account of their connection with slavery, we shall find that they had, according to the Baptist Register of 1846, 115 quarterly meetings, comprised in 25 yearly meetings, 1249 churches, 1076 ministers, and 55,323 communicants. They have now 133 associations, 1720 churches, 965 ordained ministers, 158 licentiates, and 56,026 communicants.

CAMPBELLITE BAPTISTS, OR DISCIPLES.

This denomination of Christians, it is fair to say, object to the first cognomen at the head of this section. We use it because it is the name by which they are popularly known. The Rev. Alexander Campbell, who must be regarded as their founder, objects to denominating a church by any other name than one sanctioned by Scripture. They say they would prefer the term Christians, but do not wish to assume a designation which might seem to deny the appellation to others. They prefer to be called *Disciples.*

After Mr. Campbell became a Baptist, he was for some time connected with the Associated Baptists in Western Pennsylvania, and was for a time clerk of the Old Redstone Association. Their professed aim is to bring Christianity back to its primitive simplicity. They reject all symbols of faith except the Bible, and object to all technicalities in theology. From taking exceptions to the word "Trinity," and perhaps for other reasons, they have been extensively regarded as Unitarians. It appears, however, from their chief book in theology, and from a tract setting forth their principles, that they clearly and unequivocally deny Unitarian doctrines. They have a college in Brooke County, Virginia. It has a full corps of officers, and is in a flourishing condition. The Millenial Harbinger is an octavo periodical, conducted by Mr. Campbell. Unlike the Associate Baptists, they invite Christians of all denominations to commune with them at the table of the Lord, which service they celebrate on every Lord's day.

The following statement by one of their number, probably by Mr. Campbell himself, is a very explicit declaration of their object and their principles.

"The constitutional principle of this Christian association and its object are clearly expressed in the following resolution: — 'That this society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice the simple original form of Christianity, expressly exhibited upon the sacred page, without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the Christian church.'

"But to contradistinguish this effort from some others almost contemporaneous with it, we would emphatically remark, that, whilst the remonstrants warred against human creeds, evidently because those creeds warred against their own private opinions and favorite dogmas, which they wished to substitute for those creeds, — this enterprise, so far as it was hostile to those creeds, warred against them, not because of their hostility to any private or favorite opinions which were desired to be substituted for them; but because those human institutions supplanted the Bible, made the Word of God of non-effect, were fatal to the intelligence, union, purity, holiness, and happiness of the disciples of Christ, and hostile to the salvation of the world. We had not at first, and we have not now, a favorite opinion or speculation, which we would offer as a substitute for any human creed or constitution in Christendom.

"With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause plead for the union of Christians of every name on the broad basis of the apostles' teaching. But it was not until the year 1823, that a restoration of the original gospel and order of things began to be advocated in a periodical, edited by Alexander Campbell, of Bethany, Virginia, entitled 'The Christian Baptist.'

"He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They and the congregation which they had formed, united with the Redstone Baptist Association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. But in pressing upon the attention of that society and the public the all-sufficiency of the Sacred Scriptures for everything necessary to the perfection of the Christian character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that association. After some ten years' debating and contending for the Bible alone, and the apostles' doctrine, Alexander Campbell, and the church to which he belonged, united with the Mahoning Association of Ohio—that association being more favorable to his views of reform.

"In his debates on the subject and action of baptism with Mr. Walker, a seceding minister, in the year 1820, and with Mr. M'Calla, a Presbyterian minister, in 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

"But in his 'Christian Baptist,' which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy.

But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning Association appointed Walter Scott an evangelist, in 1827, and when great numbers began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the Reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the Apostles' doctrine. The distinguishing characteristics of their views and practices are the following: —

"They regard all the sects and parties of the Christian world as having, in greater or less degree, departed from the simplicity of faith and manners of the first Christians. This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran Reformation. The effects of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases, and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

"To remedy and obviate these aberrations, they propose to ascertain from the Holy Scriptures, according to the commonly received and well established rules of interpretation, the ideas attached to the leading terms and sentences found in the Holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptation of them.

"By thus expressing the ideas communicated by the Holy Spirit, in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of their heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style is the only certain way to thinking the same things.

"They make a very marked distinction between faith and opinion; between the testimony of God and the reasonings of men: the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Regarding all the opposing theories of religious sectaries as extremes begotten by each other, they cautiously avoid them, as equidistant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution. They look for unity of spirit and the bonds of peace in the practical acknowledgement of 'one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all;' not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

"The Holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work: the New Testament, or the living oracles of Jesus Christ, they understand as containing the Christian religion; testimonies of the four evangelists they view as illustrating and proving the great proposition on which our religion rests, namely, — that Jesus of Nazareth is the Messiah, the only begotten and well-beloved Son of God, and the only Saviour of the world; the Acts of the Apostles as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of 'the gospel' by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the Church of Christ on earth; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and churches, and as developing the tendencies of the gospel in the behavior of its professors, and all as forming a complete standard of faith and morals, adapted to the interval between the ascension of Christ, and his return with the kingdom which he has received from God.

"Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, 'This is my Son, the beloved, in whom I delight,' or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven, as Lord of all, and who is willing to obey him in everything, they regard as a proper subject of immersion into the name of the Father, and of the Son, and of the Holy Spirit, and no one else. They consider Christian baptism, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins, and of adoption into the family of God.

"The Holy Spirit is promised only to those who believe and obey the Saviour. No one is taught to expect the reception of that heavenly monitor and Comforter as a resident in his heart, till he obeys the gospel. Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission of sins, and the gift of the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus, 'Be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit.' They teach sinners that God commands all men everywhere to repent or to turn to God; that the Holy Spirit strives with them so to do by the apostles and prophets; that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and turn to God.

"The immersed believers are congregated into societies according to their nearness to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to attend to the Lord's Supper, which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

"Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself, or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each church being subject to its own choice of presidents or elders, whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope, is inculcated by all the Disciples, as essential to admission into the heavenly kingdom.

"Such are the prominent outlines of the faith and practice of those who wish to be known as the disciples of Christ; but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope, and practice.

"On the design of baptism, and the benefits resulting from this ordinance to the penitent believer through the blood of Christ, the Disciples have been greatly misunderstood. That the blood of Jesus is the only procuring cause of the remission of sins, is believed by every Disciple. Baptism, they teach, is designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ, who died for our sins, and rose again for our justification. But it has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water nor any other action can secure to us the blessings of peace and pardon. It can merit nothing. Still to the believing penitent it is the *means* of receiving a formal, distinct, and specific absolution, or release from guilt. Therefore none but those who have first believed in Christ and repented of their sins, and that have been intelligently immersed into his death, have the full and explicit testimony of God, assuring them of pardon. In reference to regeneration the Disciples teach that an individual who is first begotten of God, whose heart is imbued with the word of God, is enabled to enjoy the life thus bestowed when immersed into Christ, as it gives him an introduction to the happiness and society of the pardoned and the spiritual. Baptism, succeeding faith and repentance, consummates regeneration. The new birth as a change of state, is a formal ingress of a penitent believer, a prior spiritual creation, into the family and kingdom of our Lord Jesus Christ. Formed for a new state by faith and repentance, he enjoys its heavenly adaptations the moment he enters the kingdom by being baptized in the name of Christ. The waters of baptism in connection with the death of Jesus, afford him as great an assurance of safety, as did their type, the waters of the Red Sea, to the redeemed Israelites, when they engulphed Pharaoh and his hosts. Thus are we taught that penitent believers are born the children of God by baptism — that salvation is connected with baptism when accompanied by faith — that remission of sins is to be enjoyed by baptism through the blood of Christ — that persons, having previously believed and repented, wash away their sins in baptism, calling on the name of the Lord — that they profess to be dead to sin and alive to God in the action of baptism—that believers put on Christ when baptized into Christ — that the church is cleansed by baptism and belief of the Word of God — that men are saved by baptism in connection with the renewing of the Holy Spirit—and that the answer of a good conscience is obtained in baptism through the resurrection of Christ.

"As the Disciples endeavor to call Bible things by Bible names, they have repudiated all words and phrases in respect to Father, Son, and Holy Spirit, not sanctioned by divine usage. Never employing such terms as 'trinity,' 'eternal generation,' 'eternal filiation,' 'eternally begotten,' 'eternal procession,' 'co-essential and consubstantial,' and all others of the same category, they have sometimes been denominated, but most unjustly so, Unitarians. They believe that Christ is absolutely divine, infinitely above any super-human or even super-angelic being. They believe Christ to be 'God' *in nature*, and not *in office* only, or because he is invested with divine prerogatives, as Moses is said to have been made 'a god unto Pharaoh,'' and as the magistrates of Israel are called 'gods,' as being engaged in administering divine laws.''

As this denomination are not bound together by public bodies in any such manner as to secure by published minutes correct statistical tables, there is much uncertainty in respect to their numbers. Their increase, however, has been rapid, and their numbers are great. Mr. Campbell computes them at more than 200,000. Benedict, in his History of the Baptists, says they have 1600 churches, 1000 ministers, and 200,000 communicants.

BAPTISTS—MINOR DENOMINATIONS.

UNDER this head it is proposed to place in a group several denominations of Baptists that are less important than those before mentioned, because fewer in their numbers.

SEVENTH-DAY BAPTISTS.

"The terms Sabbatarian and Seventh-day Baptists are used to designate those Christians who observe the seventh or last day of the week as the Sabbath. The former term was adopted in England soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, and when those who observed that day were regarded as the only true Sabbath-keepers, or Sabbatarians. In the year 1818, this term was rejected by the General Conference in America, on account of its supposed indefiniteness; and the term Seventh-day Baptist was adopted in its stead, as more descriptive of the opinions and practices of the people.

"The Seventh-day Baptists are distinguished from Baptists generally by the views which they entertain of the Sabbath. In respect to this, they believe that the seventh day of the week was sanctified and blessed for the Sabbath in Paradise, and was designed for all mankind; that it forms a necessary part of the Ten Commandments, which are immutable in their nature, and universally binding; that no change as to the day of the Sabbath was made by divine authority at the introduction of Christianity; that those passages in the New Testament which speak of the first day of the week, do not imply either the substitution of that day for the seventh as the Sabbath, or its appointment as a day of religious worship; that whatever respect the early Christians paid to the first day of the week, on the supposition of its being the day of Christ's resurrection, yet they never regarded it as the Sabbath, but continued to observe the seventh day in that character until, by edicts of emperors and the decrees of councils, the first day was made gradually to supersede it.

"At what precise time the observers of the seventh day took a denominational form, it is not easy to say. According to Ross's 'Picture of all Religions,' they appeared in Germany late in the fifteenth or early in the sixteenth century. According to Dr. Chambers, they arose in England in the sixteenth century. Assuming the beginning of the sixteenth century as the true period of their origin, would carry them back as far as any of the modern denominations of Christians date. But whatever difficulty there may be in fixing the precise time of their origin as a denomination, the Seventh-day Baptists think there is no difficulty in proving the antiquity of their sentiments. Indeed, they believe that there has been no period since the commencement of the Christian era, when there were not upon the earth more or less Christians observing the seventh day.

"They hold, in common with other Christians, the distinguishing doctrines of Christianity. There were lately two congregations of the Sabbatarians in London; one among the General Baptists, meeting in Mill Yard, the trust-deeds of which date as far back as 1678, but which is now greatly reduced in number; the other among the Particular Baptists, in Cripplegate. There are also a few to be found in different parts of the kingdom.

"The Seventh-day Baptists in America date from about the same period that their brethren in England began to organize regular churches. Mr. Stephen Mumford was one of the earliest among them. He came from England to Newport, R. I., in 1665, and 'brought with him the opinion, that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was an anti-Christian power which changed the Sabbath from the seventh to the first day of the week.' He joined the First-day Baptist church in Newport, and soon won several members of that church to his views. They continued to walk with the church, however, for a time, until a difficulty arose in consequence of the hard things which were said of them by their brethren, such as, that the Ten Commandments, being given to the Jews, were not binding upon the Gentiles, and that those who observed the seventh day were gone from Christ to Moses. In November, 1671, they came to an open separation, when Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters, entered into church covenant together, thus forming the first Seventh-day Baptist church in America. William Hiscox was chosen and ordained their pastor, which office he filled until his death, in 1704, in the 66th year of his age. He was succeeded by William Gibson, a minister from London, who continued to labor among them until he died, in 1717, at the age of 79 years. Joseph Crandall had been his colleague for two years, and was selected to succeed him. When he died, in 1737, Joseph Maxson was chosen pastor, and discharged the duties of the office until 1743. He was followed by William Bliss, who served the church as pastor until his death, in 1808, at the age of 81 years. Henry Burdick succeeded him in the pastoral office, and occupied that post until a few years ago, when he died. Besides the regular pastors, this church has ordained several ministers, from time to time, who have labored with great usefulness, both at home and abroad. It has also included among its members several distinguished characters, two of whom, Richard and Samuel Ward, governors of the State of Rhode Island, are well known to history.

"For more than thirty years after its organization, the Newport church included nearly all persons observing the seventh day in the States of Rhode Island and Connecticut; and its pastors were accustomed to hold stated meetings at several distant places, for the better accommodation of the widely-scattered members. But in 1708, the brethren living in what was then called Westerly R. I., (comprehending all the south-western corner of the State,) thought best to form another society. Accordingly they proceeded to organize the Hopkinton church, which had a succession of worthy pastors, became very numerous, and built three meeting-houses for the accommodation of the members in the different neighborhoods. At present, there are seven churches in Rhode Island, and one in Connecticut."

There are four Seventh-day Baptist churches in New Jersey, more than twenty in the State of New York, and many more of later origin scattered over the South and West.

It is now nearly a century and a half since a yearly meeting was established by this denomination in our country. A general conference was formed in 1800. The conference comprises four associations.

According to the Baptist Almanac for 1860, they have 70 ordained ministers, 10 licentiates, 56 churches, and 6577 communicants, and 4 associations.

EPHRATA SOCIETY OF SEVENTH-DAY BAPTISTS.

The Ephrata Society arose out of a division of the Dunkers, in about 1730. They observe the seventh day as the Sabbath. They form a settlement near Lancaster, Pa., much on the plan of the old Moravian communities.

The Society was originated by Conrad Beissel, a native of Germany, and a Dunker. In 1725, he published a tract in defence of observing the seventh day as a holy time. This discussion attracted to his views several other Dunkers from the society at Mill Creek, Lancaster County. In 1728, they formally adopted the seventh day as the day for public worship. In 1732, they established a monastic society at Ephrata. They adopted the habit of the Capuchin friars. The men wear a shirt, trowsers, and vest, with a long white gown, and cowl. The dress of the sisters is the same, except that they wear petticoats in the place of trowsers, and a cowl of different shape. In 1740, there were in the cloister thirty-six single brethren and thirty-five sisters. No monastic vows were taken, and a community of goods was maintained. They consider celibacy a virtue, and favorable to eminent holiness, but do not prohibit marriage. They receive the Sacred Scriptures as the only rule of faith. They hold to the divinity of Christ, the doctrine of the Trinity, salvation by grace alone, the baptism of believers only, which they administer by trine immersion, with the laying on of hands, while the recipient remains kneeling in the water. Their numbers are greatly diminished, and are now inconsiderable.

MENNONITES.

Edwards, the Baptist historian, informs us that "some Mennonite families were in the province of Pennsylvania as early as the year 1692, who came hither from New York government, which at first belonged to the Dutch, and was called New Netherlands, extending from the river Delaware to the river of Connecticut. They settled in the neighborhood now called Germantown and Frankfort, &c. Other families soon followed; and after them many came directly from Europe, insomuch that May 23, 1708, there was a church settled at Germantown, consisting of 52 members, which exists to this day, (1770,) and is not only the first in the province, but, in some sort, the mother of all the rest. In about sixteen years after, this church had branched out to Skippeck, Conestoga, Great Swamp, and Monatony, and become five churches, to which appertained sixteen ministers, viz.: Rev. Messrs. Jacob Gottschalk, Henry Kolb, Martin Kolb, Cleas Johnson, Michael Zeigler, John Gorgas, John Conerads, Cleas Rittinghausen, Hans Burghaltzer, Christian Heer, Benedict Hirchy, Martin Beer, Johannes Bowman, Velter Clemer, Daniel Langanecker, and Jacob Beghtly. The present (1770) state of the Mennonites in this province is as follows: 1st, their churches, which contain many branches, are 13; 2d, the meeting-houses belonging to them are 42; 3d, their ordained ministers or bishops are 15; 4th, their probationary or licensed preachers are 53; 5th, the families are about 810, which, allowing five to a family, contain 4050 souls; whereof 1448 persons are baptized and members of their churches. This account, I believe, is pretty exact, except the county of Lancaster hath introduced any error into it; for in that county I have not met with as much readiness to give me the information I sought as in the other counties, owing, I believe, to a suspicion that a knowledge of their state would, some way or other, be to their prejudice.

"The Mennonites, in common with other communities, spread abroad in different directions. They formed settlements, and now have congregations and churches in Virginia, Ohio, and Western New York, and the Canadas; but they are the most numerous in the State where they first planted their standard on the American soil. This remark holds true of both the old and new connection.

"The new connection of Mennonites was formed by a seceding party from the old body, in 1811. Connected with it are about 700 members in Pennsylvania, from 150 to 200 in New York, about 200 in Upper Canada, and small detachments of them are found in Maryland, Ohio, Indiana, &c. The cause of the separation was purely on the principles of experimental religion, which the new interest sought to inculcate and maintain, in the spirit as well as the letter, according to the pattern set them by Menno Simon and his associates. They complain that the old body 'have deviated from time to time and fallen away, particularly in the spiritual part of religion — have become lukewarm and carnally-minded, seeking transitory things more than spiritual, holding more to the letter and outward form, than to the spirit and real substance of religion.'

"The Mennonites in the old world, for ages past, have, as a general thing, administered baptism by pouring and laying on of hands; and the same is true of them in this country, both of the old and new connection; they are, however, the decided opponents of infant baptism in all its forms." The Mennonites have now 300 churches, 250 ministers, and 36,280 communicants, as reported in the Baptist Almanac for 1860.

TUNKERS OR DUNKERS.

"The first appearing of these people in America was in the fall of the year 1719, when about twenty families landed in Philadelphia, and dispersed themselves, some to Germantown, some to Skippeck, some to Oley, some to Conestoga, and elsewhere. This dispersion incapacitated them to meet for public worship, and therefore they began to grow lukewarm in religion. But in the year 1722, Messrs. Baker, Gomery, Gantz, and the Trautes, visited their scattered brethren, which was attended with a great revival, insomuch that societies were formed wherever a number of families were within reach one of another. But this lasted not above three years. They settled on their lees again, till about thirty families more of their persecuted brethren arrived in the fall of the year 1729, which both quickened them again and increased their number everywhere. These two companies had been members of one and the same church, which originated at Schwardzenau, in the year 1708. The first constituents were Alexander Mack and wife, John Kipin and wife, George Grevy, Andreas Bloney, Lucas Fetter, and Joanna Nethigeim. These had been bred Presbyterians, except Kipin, who was a Lutheran; and being neighbors, they consorted together to read the Bible, and edify one another in the way they had been brought up, for as yet they did not know there were any Baptists in the world. However, believers' baptism and a congregational church soon gained upon them, insomuch that they had determined to obey the gospel in these matters. They desired Alexander Mack to baptize them; but he, deeming himself in reality unbaptized, refused; upon which they cast lots to find who should be administrator. On whom the lot fell hath been carefully concealed. However, baptized they were in the river Eder, by Schwardzenau, and then formed themselves into a church, choosing Alexander Mack to be their minister. They increased fast, and began to spread their branches to Merienborn and Epstein, having John Naass and Christian Levy to their ministers in those places. But persecution quickly drove them thence, some to Holland and some to Creyfelt. Soon after, the mother church voluntarily removed from Schwardzenau to Serustervin, in Friezland, and from thence migrated towards America, in 1719; and in 1729, those of Creyfelt and Holland followed their brethren.

"Thus we see that all the Tunker churches in America sprang from the church at Schwardzenau, in Germany; that that church began in 1708, with only seven souls, and that in a place where no Baptist had been in the memory of man, nor any now are. In sixty-two years that *little one became a thousand, and that small one a great nation.*"

One of their body, in a letter to Benedict, says of their doctrinal views, that "they have been charged with holding the sentiments of the *Universalists*, which they all deny, and often testify against them."

"This statement, I suppose, refers to the no-future-punishment system, as he admits that by some of this community 'the writings and reasonings of Elhanan Winchester have been well received.' He also mentions a schism in this body in 1790, when a party of decided Universalists drew off under the ministry of one John Ham, a man of great talents and popular address. Some of his followers afterward moved into the Green River country, Ky., and caused great confusion among the brotherhood there as well as in North Carolina, where Ham himself lived at the time of the division. 'Those who have imbibed his opinions are thought to be in union and fellowship with the German Baptist Brethren, which has not been the case since the Yearly Meeting which was held in Franklin County, Virginia, fifty years ago, or upwards.'

"This class of Tunkers, at present, reside in Kentucky, in the southern part of Illinois, in Missouri, and Iowa.

"Summary statement of the Tunkers: Congregations and churches, 145 to 150; ministers of all grades, about 300; communicants, say 10,000, or upwards."

CHRISTIANS.

This denomination call themselves Christians; but as the name does not distinguish them from other Christians, and as the public must have a distinguishing appellation, the first part of the name is commonly pronounced as we pronounce the word Christ, when written by itself. Hence they are commonly called Christ-ians. One of their own writers gives the following account of their origin:

"About fifty years ago, several Methodist preachers in the State of Virginia and in the Carolinas, became dissatisfied with the discipline of that church, and withdrew. They then agreed to search the Scriptures for a rule of life, and to believe, preach, and walk as they should direct. The result was, they soon became agreed that Christian was the appropriate name for all the followers of Christ, as all true believers hold; and that while others go farther, and take some sectarian name of human origin, they ought not, and would not, receive or use among themselves any other. By thus searching the Scriptures for a rule, they became satisfied that as that book contained the whole of the rule of duty and faith, so no other was necessary; and all others, if authoritative, served to divide and lead astray. Here they settled down upon the broad plan of the name all believers take—Christian; and the rule they all acknowledge—*the Bible.*

"A few years after this, several ministers of the Presbyterian order, in the State of Kentucky, broke off from that body because of the government under which it acted; and several of their usages appeared to them both unscriptural and oppressive. This act threw them upon the Bible, as the like act had thrown the seceders from the Methodists in Virginia; and with the same result—for they soon agreed to be nothing but Christians, and to have no discipline or rule but the Bible.

"About the same time, a few ministers in New England, who had been connected with the Baptists, were led to see that human creeds were both useless and hurtful, and, in relinquishing these, they too were thrown upon the Bible alone. As they found there none of their names but Christian, and none of the modern denominational titles, they also soon agreed on that name, and on the Bible as their only rule of faith and practice.

"Here, then, were three companies in the United States, all agreeing in these two points. But they were strangers to each other, and even to the fact that such companies existed. But in a few years each learned that others existed, and by means of letters, and a periodical which was soon commenced among the New England Christians, a correspondence was opened, and a union created, so that the three became one, and have to this day been known as the 'Christian Connection in the United States of America.'

"They are Unitarians in doctrine, and Baptists both in respect to the mode and the subjects of baptism.

"The education of many of the ministers of the connection, who universally preach extempore, is defective. Their maxim has been, 'Let him who understands the gospel teach it;' yet the sentiment is fast gaining ground among them, that literature and science are very useful auxiliaries in the illustration and enforcement of divine truth; and a charter was obtained, in 1832, from the legislature of Indiana, for a Christian College, to be located in New Albany.

"They are Independents in Church polity, yet represented in associations composed of ministers and laymen, after the manner of presbyteries and synods, but without judicial authority. For the purpose of promoting the general interest and prosperity of the connection by mutual efforts and joint counsels, associations were formed, denominated conferences. Ministers and churches, represented by delegates, formed themselves, in each State, into one or more conferences, called State Conferences, and delegates from these conferences formed the United States General Christian Conference. This general conference has been given up. The local or State conferences are still continued, possessing, however, no authority or control over the independence of the churches.

"They number 40 associations, or conferences, 1100 ministers, 1200 churches, and 80,000 communicants."

SIX PRINCIPLE BAPTISTS.

"The appellation of Six Principle Baptists is applied at the present time to a few churches in Rhode Island and a few other States, who, grounding their belief on Heb. vi. 1–3, make the imposition of hands on all newly baptized members an indispensable pre-requisite to church fellowship and communion. As the people of this sentiment were among the first settlers in the State, where most of them now reside, the *Old Baptists* is a term very commonly applied to them, to distinguish them from their brethren of less rigid views on the rite in question. For a long time after the settlement of Rhode Island, the Baptist brotherhood who carry out to the letter the *six principles* laid down by the apostle Paul to the converted Hebrews, had a controlling influence in Baptist affairs in the State; but some of their churches have become extinct, and others have ceased to maintain on this point the sentiments of their progenitors; and the *Orthodox*, *Free Will*, and other classes of Baptists occupy a large portion of the ground where the *old order* formerly almost exclusively prevailed.

"They have twenty churches, twenty-two ministers, and 3500 communicants."

WINEBRENNARIANS.

This is a small denomination of Baptists, which received its origin from the Rev. John Winebrenner, of Harrisburg, Pa., in 1830. They assumed to themselves the name of THE CHURCH of GOD. It is certainly allowed to every religious body to assume whatever name they choose in our free and happy country. If such name should not distinguish them from others, no great evil can arise from that circumstance, inasmuch as the right of others is equally perfect to bestow a name upon them by which they shall be really distinguished.

The Winebrennarian Baptist Church was organized in 1830; and, through a fervent zeal in preaching the gospel, has secured a very considerable degree of success. They reject creeds and are Arminians in doctrine. They reject infant baptism, and practise immersion, and the literal washing of the saints' feet as an appointed ordinance.

They hold that domestic slavery and civil war are sinful, and believe in the personal reign of Christ. In ecclesiastical government they are Presbyterian. They number at the present time 132 ministers, 275 churches, and 13,800 communicants, existing in three presbyteries, which they term elderships.

UNITARIANS.

The name Unitarian does not clearly distinguish the denomination that has assumed it. All Christians alike hold to the proper unity of God. Those calling themselves Unitarians are distinguished rather by what they disbelieve, than by what they believe. They agree with other Christians in the belief that the one only living and true God is a being of infinite goodness. They give great prominence, however, to his paternal character, and insist much on those attractive views of God which represent him as a compassionate father of the human race.

They reject the proper Deity of Christ, and his vicarious sacrifice. They deny the native depravity of man, and the doctrine of gratuitous justification. Of late many of the Unitarians have rejected the inspiration of the Scriptures. Others seem to be approximating nearer to the orthodox symbols than formerly. They are, as a class, a cultivated and intellectual people.

In America, Unitarian opinions appear (Presid't Adam's letter to Dr. Morse) to have been extensively adopted in Massachusetts as early as the middle of the last century. In 1756, Emlyn's Humble Inquiry into the Scripture Account of Jesus Christ was published in Boston, chiefly, it is said, by the agency of Dr. Mayhew, of the West Church, and came into wide circulation. In 1785 one of the three Episcopal churches of the city adopted a liturgy excluding the recognition of the Trinity. In 1805, attention was extensively drawn to the subject by several publications, occasioned by the appointment of a distinguished Unitarian to the divinity chair of the University of Cambridge. In 1816, the controversy was revived by a republication, in this country, of a chapter from Mr. Belsham's Life of Lindsey, with the title American Unitarianism. Up to this time, the doctrine had been hardly discussed out of New England, though a small society, dating from the visit of Dr. Priestley in 1794, existed in Philadelphia. In 1819, a congregation was gathered in Baltimore; and others now exist in New York, Philadelphia, Washington, Charleston, Pittsburg, Cincinnati, and other principal cities of the Union. The number of churches organized according to the Congregational form is reckoned at from 170 to 200. Their ministers are chiefly furnished from the divinity college of the University of Cambridge, in Massachusetts.

They are Congregationalists in church government. But, besides the Congregational Unitarians, it is computed by one of their writers that there are about 2000 congregations of Unitarians in this country, chiefly of the sect called Christ-ians, the Universalists, and the Friends or Quakers.

Among the periodicals devoted to the interests of Unitarianism, are The Christian Register, a weekly paper; The Monthly Miscellany of Religion and Letters, and The Christian Examiner.

The American Almanac for 1859 gives to this denomination 243 churches, accommodation for 137,367 worshippers, and church property to the amount of $3,268,122.

UNIVERSALISTS.

There are two classes of Christians that have passed under this general name — Universalists, so called, and Restorationists. They were formerly reckoned one.

The Restorationists held the doctrine of punishment in the future state, but maintained that all mankind would be ultimately restored.

The other class, to which nearly all now called Universalists belong, maintain that every human being, on dying, passes immediately into a state of eternal happiness. They are Unitarians in doctrine; and allege that sin brings its own punishment, and consequently that to punish men in a future state would be unjust. The early Universalists in this country were Restorationists. Of this class was Dr. Benneville, of Germantown, Pa., and Rev'd John Murray, who came hither from England in 1770.

In 1780, Rev. Elhanan Winchester, a Baptist preacher, embraced the doctrine of Universalism. About ten years subsequent to this, the Rev. Hosea Ballou embraced the same doctrine, but on the principles first described in this article. He may be properly regarded as the father of modern Universalism in the United States.

The Universalist Expositor gives the following statistics of the denomination:

" The ministry of the Universalist denomination in the United States hitherto has been provided for, not so much by the means of schools, as by the unaided but irresistible influence of the gospel of Christ. This has furnished the denomination with its most successful preachers. It has turned them from other sects and doctrines, and brought them out from forests and fields, and from secular pursuits of almost every kind, and driven them, with inadequate literary preparation, to the work of disseminating the truth. This state of things has been unavoidable, and the effect of it is visible. It has made the ministry of the Universalist denomination very different from that of any other sect in the country; studious of the Scriptures, confident in the truth of their distinguishing doctrine, zealous, firm, industrious: depending more on the truths communicated for their success, than on the manner in which they were stated. It has had the effect, too, to give the ministry a polemic character,—the natural result of unwavering faith in the doctrine believed, and of an introduction into the desk without scholastic training. But the attention of the denomination in various parts of the country has of late been turned to the education of the ministry; and conventions and associations have adopted resolves, requiring candidates to pass examinations in certain branches of literature. The same motives have governed many in their effort to establish literary and theological institutions. The desire to have the ministry respectable for literary acquirements is universal."

They have recently engaged in this work. They have now, however, only four literary institutions under their sole superintendence; these are located in Clinton, N. Y., Philomath, Ind., Westbrook, Me., and Norwich, Vt.

In 1801, there were only 22 avowed Universalist preachers in the United States; at the present time (1859) there are about 500.

In 1779, the first Universalist Society was organized at Gloucester, Mass. There are now about 700 societies professing the same faith.

In 1799, the General Convention (organized in 1785) was the only association of the clergy. There are now the General Convention of the United States, 9 state conventions, and more than 30 associations.

The first Universalist newspaper in the United States (the "Universalist Magazine") was commenced in Boston, July [illegible], 1819, with less than one thousand subscribers. There are now 17 periodicals of this description, with an aggregate list of about 30,000 subscribers.

We have not been able to find any reliable account of the number of communicants. They have accommodations for 205,462 worshippers, and about $2,000,000 worth of church property.

SWEDENBORGIANS.

The Swedenborgians are so called from the late Hon. Emanuel Swedenborg, son of Jasper Swedenborg, bishop of West-Gothia. He was born at Stockholm, in the year 1689; and died in London, 1772.

He early enjoyed all the advantages of a liberal education, having studied with great attention in the academy of Upsal, and in the universities of England, Holland, France, and Germany. Endued with uncommon talents for the acquirement of learning, his progress in the sciences was rapid and extensive; and, at an early period in life, he distinguished himself by various publications on philosophical subjects.

His philosophic studies led him to refer natural phenomena to spiritual agency, and to suppose that there is a close connection between the two worlds of matter and spirit. Hence his system teaches us to consider all the visible universe, with everything that it contains, as a theatre and representation of the invisible world, from which it first derived its existence, and by connection with which it continually subsists.

Swedenborg's extraordinary genius and learning, accompanied with the purity of his life and uprightness of his character, attracted the public notice. Hence he received various literary and political honors. These, however, he considered of small importance, compared with the distinguished privilege of having, as he supposed, his spiritual sight opened, and conversing with spirits and angels in the spiritual world.

He first began to have his revelation in London. He asserted that, on a certain night, a man appeared to him in the midst of a strong shining light, and said, "I am God, the Lord, the Creator, and Redeemer; I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate to thee what thou oughtest to write." He affirmed that, after this period, his spiritual sight was opened so far that he could see, in the most clear and distinct manner, what passed in the spiritual world, and converse with angels and spirits in the same manner as with men. Accordingly, in his "Treatise concerning Heaven and Hell," he relates the wonders which he saw in the invisible worlds, and gives an account of various and heretofore unknown particulars, relating to the peace, the happiness, the light, the order of heaven, together with the forms, the functions, the habitations, and even the garments of the heavenly inhabitants. He relates his conversations with angels, and describes the condition of Jews, Mahometans, Christians, clergymen of every denomination, laity, &c., in the other world.

Swedenborg called the doctrines which he delivered, "The Heavenly Doctrines of the New Jerusalem." It is thus styled, for, according to his system, the New Jerusalem signifies the new church upon earth, which is now about to be established by the Lord, and which is particularly described, as to its glory and excellency, in Rev. xxi., and many other parts of the sacred word.

The holy city, or New Jerusalem, he interpreted as descriptive of a new dispensation of heavenly truth, breaking through and dissipating the darkness which at this day prevails on earth. The laws of divine order, and the economy of God's kingdom, providence, and operation, will be more clearly and fully understood, and the hearts of men will thus be opened to a nearer intercourse with heaven, and rendered admissive of the purer influences of gospel love and charity in their lives and conversation.

The following extract contains the general outlines of Swedenborg's theological system:

First. That the Sacred Scripture contains three distinct senses, called *celestial*, *spiritual*, and *natural;* and that, in each sense, it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.

2dly. That there is a correspondence between all things in heaven and all things in man; and that this science of correspondences is a key to the spiritual or internal sense of the Sacred Scriptures, every page of which is written by correspondences, that is, by such things in the natural world as correspond unto and signify things in the spiritual world.

3dly. That there is a divine trinity of Father, Son, and Holy Ghost, or, in other words, of the all-begetting Divinity, (*Divinum a quo*) the divine human, and the divine proceeding or operation; and that this trinity consisteth not of three distinct persons, but is united, as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who, therefore, is the God of heaven, and alone to be worshipped, being Creator from eternity, Redeemer in time, and Regenerator to eternity.

4thly. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the Divine wrath, but in a real subjugation of the powers of darkness; in a restoration of order and good government in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making salvation, which is regeneration, possible for all, who believe on the incarnate God, and keep his commandments.

5thly. That there is an universal *influx* from God into the souls of men. The soul, upon receiving this influx from God, transmits it, through the perceptive faculties of the mind, to the body. The Lord, with all his divine wisdom, consequently with all the essence of faith and charity, entereth by influx into every man, but is received by every man according to his state and form. Hence it is that good *influxes* from God are changed, by the evil nature of their recipients, into their opposites, good into evil, and truth into falsehood.

6thly. That we are placed in this world, subject to the influences of two most opposite principles; of good from the Lord and his holy angels; of evil from hell or evil spirits. While we live in this world, our spirits have their abode in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers, in consequence of which, we are at perfect liberty to turn to which we please. That, without this *free will* in spiritual things, regeneration cannot be effected. If we submit to God we receive real life from him; if not, we receive that life from hell, which is called in Scripture, *spiritual death*.

7thly. That heaven and hell are not arbitrary appointments of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions, grounded on sincere love to God and man; and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love and love of the world without being brought under the regulations of heavenly love by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.

8thly. That there is an intermediate state for departed souls which is called *the world of spirits*, and that very few pass directly to heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.

9thly. That, throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowships; and such as differ in these respects are separated, so that every society in heaven consists of similar members.

10thly. That man, immediately on his decease, rises again in a spiritual body, which was inclosed in his material body; and that, in this spiritual body, he lives as a man to eternity, either in heaven, or in hell, according to the quality of his past life.

11thly. That those passages in the Sacred Scripture generally supposed to signify the destruction of the world by fire, &c., commonly called the *last judgment*, must be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world or consummation of the age, is not signified the destruction of the world, but the end or consummation of the present Christian church, both among Roman Catholics and Protestants of every description and denomination.

That this consummation, which consists in the total falsification of the Divine truth, and adulteration of the Divine good of the word, has actually taken place; and, together with the establishment of a new church, in place of the former, is described in the Revelations, in the internal sense of that book; in which the new church is meant, as to its internals, by the new heaven, and as to its externals, by the new earth; also, by the *New Jerusalem descending by God out of heaven.*

It is one of the leading doctrines of Swedenborg, in his explanation of the other books of Scripture, that one of the principal uses for which the Word is given, is that it might be a medium of communication between the Lord and man; also, that earth might be thereby conjoined with heaven, or human minds with angelic minds; which is effected by correspondences, and natural things with spiritual, according to which the Word is written; and that, in order to its being divine (*divinum verum in ultimo*), it could not be written otherwise. That hence, in many parts of the letter, the Word is clothed with appearances of truths accommodated to the apprehension of the simple and unlearned; as, when evil passions are attributed to the Lord, and where it is said, that he withholdeth his mercy from man, forsakes him, casts him into hell, doeth evil, &c.; whereas such things do not at all belong to the Lord, but are so said, in the same manner as we speak of the sun's rising and setting, and other natural phenomena, according to the appearance of things, or as they appear to the outward senses. To the taking up such appearances of truth from the letter of Scripture, and making this or that point of faith, derived from them, the essential of the church, instead of explaining them by doctrine drawn from the genuine truths, which, in other parts of the Word, are left naked, Swedenborg ascribes the various dissensions and heresies which have arisen in the church, and which, he says, could not be prevented. consistently with the preservation of man's free agency, both with respect to the exertion of his will, and of his understanding. But yet, he says, every one, in whatever heresy he may be with respect to the understanding, may still be reformed and saved, provided *he shuns evils as sins*, and does not confirm heretical tastes in himself; for, by *shunning evils as sins*, the will is reformed, and by the will, the understanding, which then first emerges out of darkness into light. That the word, in its lowest sense, is thus made the medium of salvation to those who are obedient to its precepts; while this sense serves to guard its internal sanctities from being violated by the wicked and profane, and is represented by the cherubim placed at the gates of Eden. and the flaming sword turning every way to guard the tree of life.

His doctrine respecting differences of opinion in the church is summed up in these words: "There are three essentials of the church: an acknowledgment of the Lord's divinity; an acknowledgment of the holiness of the Word; and the life, which is charity. Conformable to his life, i. e. to his charity, is every man's *real faith*. From the Word he hath the knowledge of what his life ought to be; and from the Lord he hath reformation and salvation. If these three had been held as essentials of the church, intellectual dissensions would not have divided it, but would only have varied it, as the light varieth colors in beautiful objects, and as various jewels constitute the beauty of a kingly crown."

The moral doctrines of the New Jerusalem Church are comprised under general heads, collected from Swedenborg's writings, and prefixed to some proposals, published in England, for the organization and establishment of a society.

Under those general heads, it is proposed to promote marriages upon the principles of the new church, which are, that true conjugal love consists in the most perfect and intimate union of minds, which constitutes one life, as the will and understanding are united in one. That this love exists only with those who are in states of regeneration. That, after the decease of conjugal partners of this description, they meet, and all the mere natural loves being separated, the mental union is perfected, and they are exalted into the wisdom and happiness of the angelic life.

Swedenborg founded his doctrines on the spiritual sense of the Word of God, which he declared was revealed to him immediately from the Lord out of heaven. As his language is peculiar, his reasoning cannot be abridged so as to be rendered intelligible to the generality of readers. Those who are desirous of farther information are referred to his numerous and singular productions.

Those who embrace the tenets of Swedenborg are numerous in England, Germany, Sweden, &c. Societies are also formed in different parts of Europe, for spreading his doctrines; and, where societies have not been formed, there are individuals who admire his writings and embrace his sentiments, particularly in England, France, Germany, Holland, Sweden, Russia, Poland, Turkey, and even in the East and West Indies, and America.

Their ecclesiastical order is a mixture of Presbyterianism and Congregationalism.

They practise baptism and the Lord's Supper, and use confirmation, the solemnization of matrimony, after the ordinary ceremony at church, and a burial service. They approximate to an independent form of church government, but their discipline is not yet definitely settled. No candidate for ordination can be admitted till after he has been baptized into the faith of the new church, the formula of which is—"I baptize thee into the name of the Lord Jesus Christ, who is Father, Son, and Holy Spirit."

The first person who introduced Swedenborgianism into this country was a Mr. Glen, who delivered lectures on the subject in Philadelphia, in 1784. The first American minister was ordained in 1798. Their increase has been slow.

There is a General Convention of the New Jerusalem Church in the United States, in which are represented associations in the States of Illinois, Maine, Maryland, Massachusetts, Pennsylvania, and Ohio, besides 4 isolated societies; and there are receivers of Swedenborg's doctrines scattered through all the other States. The number of ordaining ministers connected with the General Convention, is 6; pastors and missionaries, 29; licentiates and ministers, 14.

There are many societies not connected with the General Convention. There are probably not more than 15 or 20 church edifices belonging to this denomination in the United States, and the number of communicants probably does not exceed 10,000. The Journal of Proceedings of the General Convention furnishes no information as to the aggregate number of believers.

CONGREGATIONALISTS.

By Congregationalism is meant that system of ecclesiastical polity, which asserts the entire independence of each particular church, or assembly of Christians; their sufficiency to protect and maintain their own organizations; to choose their own officers; and to perform all ecclesiastical acts in independence of other churches or religious organizations. Congregationalists define a church to be an association of professed believers, statedly meeting in one place, and united together by covenant for mutual watchfulness and edification, for the maintenance of divine worship, and the observance of Christian ordinances.

The origin of this denomination is to be traced to Robert Brown, who became prominent among those who, in 1567, resisted the attempts of Queen Elizabeth of England to suppress, by forcible measures, the doctrines and assemblies of the Puritans. Brown contended that each church or society of Christians meeting in a single place, was a body corporate, possessing full power within itself to admit or exclude members, to choose and ordain officers, and also to depose them without being in any respect responsible to synods, councils, or any other ecclesiastical authority. He denied the supremacy of the queen in religious and ecclesiastical matters; he refused to admit that the established Church of England was a scriptural church; and asserted that the Scriptures were the only authoritative guide in matters of faith and discipline. He also held that the labors of a pastor should be confined to a single church; and that five orders, or offices, should be recognized in the Christian Church, namely, pastor, teacher, elder, deacon, and widow. He also asserted that the priesthood should not be regarded as a distinct order from the laity. Brown arrived at the conviction of all these doctrines, and publicly proclaimed them as a separate system of belief, in 1586.

As might have been naturally expected in such an age, and among such a community as England then was, the announcement of such opinions soon led to persecution. Brown was hooted in the streets, pelted with stones, and became the victim of general obloquy. Nevertheless he persisted in his course, and succeeded in assembling and organizing the first Church on Congregational principles known to exist in modern times. This fact only led to more violent persecution; and the members of his society were visited with fines, arrests, imprisonments, and in some instances with death, until at last the condition of the persecuted Puritans became intolerable. They accordingly resolved to escape, and fled in a body to Holland. Brown subsequently ventured to return to England; but he was unable to accomplish anything there, in consequence of the general outburst of persecution which overwhelmed him, not only from the fanatical mobs in the streets and in the community, but even from the pulpits, and from the judicial bench.

In 1602 a second society of Congregationalists was formed in the north of England, of whom John Robinson was the pastor. He was a man of strong mind, and superior intelligence. Although he and his associates lived blamelessly in the world, merely worshiping God according to the dictates of their own consciences, yet they were soon surrounded and afflicted with the severest persecution. The whole power of the Government, and of the prelatical establishment, was brought to bear upon them, and they soon found it necessary to seek repose and safety in flight. Mr. Robinson and his associates projected a plan of escape to Holland; but their purpose was frustrated by the treachery of the captain of the vessel whom they had engaged. He happened to be a prelatist, and betrayed them to the authorities. They were imprisoned for a time, as a punishment for offences, the nature of which was undefined and unknown.

Undaunted by these reverses, a portion of Robinson's followers made a second attempt to flee from the heavy hand of tyranny, which proved more successful. In the spring of 1608 Robinson, in company with Brewster, Bradford, Carver, Wilson, and other leading men, accompanied by their families, met at night on a lonely heath in Lincolnshire, intending to escape during the night. They had secretly hired a vessel for that purpose; and at the appointed time it appeared in the offing. The work of embarkation commenced, although the wind was high, and the sea rough. Only a portion of the fugitives succeeded in getting on board, before the remainder were surprised by a troop of horse, were arrested, and again conveyed to prison. But these, after the lapse of some time, were released, and eventually joined their friends, who had arrived in Holland, and obtained a home and protection in Amsterdam.

In that city a society still existed, which traced its origin to Robert Brown. The associates of Robinson united with it, and at first all went on harmoniously. But dissensions soon afterward broke out among them; and Robinson's friends removed to Leyden. Here they remained ten years. Some of these had been men of wealth; but they were at that time so reduced, by not receiving their means from England, that they were reduced to the utmost indigence, and were compelled to learn mechanical trades. Brewster became a printer, and Bradford a silk dyer. During the period of their residence at Leyden, these Congregationalists were exempted from persecution; and Robinson published several works, in which he set forth and defended the following points, as constituting his belief:

1. That no church ought to consist of more numbers than can conveniently meet together for worship and discipline. 2. That the churches of Christ are to consist of those who believe in and obey Him. 3. That any competent number of such have the right, when conscience obliges them, to form themselves into a distinct and separate church. 4. That this incorporation must be effected by means of some contract or covenant, either expressed or implied. 5. That when thus incorporated, they have full power and authority to choose their own officers. 6. That these officers should consist of pastors, or teaching elders, ruling elders, and deacons. 7. That the elders, though chosen and ordained, have no power to rule over the church, except by the consent of the brethren. 8. That all elders and churches are perfectly equal in their powers and privileges. 9. That baptism is to be administered to believers and their infant children. That the Lord's Supper is to be received, sitting at the table, and was to be taken every Lord's Day. That ecclesiastical censures and penalties should be wholly spiritual, and not attended with temporal punishments. 10. That no holy-days were to be observed, except the Sabbath; though occasional days of fasting and thanksgiving were to be recommended.

It was in 1617 that Robinson conceived the idea of removing to America. The tone of morals then prevalent in Holland was very corrupt; and the Puritans were fearful that their children might be contaminated by the surrounding influences. The new world was then an almost unknown wild; but perfect freedom and purity were the boons which tempted the adventurers to undertake the perilous voyage. They first selected Virginia as the spot to which their course would be directed. A committee was appointed to confer with the then existing Virginia Company, for the purpose of securing liberty and religious toleration within the limits of their jurisdiction. Although the company were sensible that the Puritans would be valuable colonists, and desired them to reside on their territory, they could not promise them absolute security, nor would the prelates of the Anglican Church promise them immunity from ecclesiastical interference, or perfect religious toleration. At length, however, the Archbishop of London promised "*to connive*" at their presence and religious views in Virginia; and they resolved to set sail. In 1620 the preparations for their departure were completed. As their vessels could not convey all the members of the community, they were divided; and a portion of them embarked on board the *Mayflower*, while the remainder waited for the return of the vessel, to convey them on the second voyage. The emigrants were placed under the direction of Elder Brewster; while Robinson remained with the other party.

It was at Delft Haven that Robinson bestowed his blessing upon about a hundred persons previous to their embarkation, who constituted this extraordinary expedition, He died in 1625, before he and his associates could accomplish their intended voyage to America. Subsequently a few of them sailed for America, though the majority remained in Holland. The Mayflower reached Plymouth in safety, and the intrepid exiles disembarked upon a country which they were destined to render illustrious by their own virtues, and those of their descendants. The second church of the Puritans established in the New World was that founded at Salem, on August 6th, 1629. In 1630 another church was organized at Charlestown. On the 30th of July, in that year, the governor, deputy governor, and the minister, Mr. Wilson, entered into a "church covenant." Several days afterward, five others joined them. At a later period other accessions were made to the society, and they then elected Mr. Wilson as their pastor, and ordained him to that office. Emigrants continued to arrive from England, who sympathized with the Puritans in their opinions; and thus churches continued to be gradually organized around the original settlers of Plymouth. In 1633 Mr. Cotton arrived from England, by whose means a uniform plan of church government was devised, and generally adopted, which then received the name, and embodied the principles, of Congregationalism. In 1638 the Puritans resolved to become independent of the mother country in regard to the supply of ministers for their growing churches; and accordingly, in that year, they established Harvard College at Cambridge, which is the oldest literary institution in the United States.

The next event of importance in the history of Congregationalism, was the Antinomian controversy, which arose in 1637, through the agency of Mrs. Hutchinson. Her opinion was, that believers in Christ are personally united with the spirit of God; that the commands of Scripture to work out our own salvation with fear and trembling, apply only to those who are under the covenant of works; that sanctification is not sufficient evidence of a saving state; and that direct revelations in reference to future events are to be regarded as equally infallible with the contents of Scripture. These positions were espoused by some, and condemned by others, with such zeal, that the whole colony of Massachusetts was thrown into commotion. The parties were designated as those in favor of the covenant of works and those in favor of the covenant of grace; but a synod being called out at Newtown to determine the matter, the opinions of Mrs. Hutchinson were unanimously condemned.

The Congregationalist churches gradually extended over the New England colonies. In 1648 a second synod was held, at which a confession of faith was adopted, which has since become widely known as the Cambridge Platform. It was in 1680 that a confession or creed which had been previously adopted by the English Congregational Churches, was examined and approved by a synod assembled at Boston, and thus became the authoritative symbol of the New England Congregationalists. The doctrinal opinions entertained by this body of Christians previous to the year 1750, when Unitarianism first appeared, and was espoused by some of them—and which is still held by that portion of Congregationalists who are termed orthodox, may be understood from the following statement:

There is no "Congregational Church" in this or in any country, in the sense in which the word "church" is applied to other sects, such as the Presbyterian Church, or Methodist Church. But there is a collection of Congregational Churches, who constitute the denomination. The Congregationalists define a church to be an organization of professed believers statedly meeting in one place, and united together by a covenant or agreement mutually to watch over and edify each other, and for the maintenance of the ordinances of the Gospel. A church, as thus understood, differs from a congregation, which includes all those who assemble in a place of worship, non-communicants as well as communicants. A church also differs from "a society," which is a legal phrase, intended to represent those persons who are incorporated by the law of the land for the purpose of holding and transferring property, and providing for the expenses of the church. The church also differs from the "parish," which last is a term properly employed only to designate territorial limits.

Congregationalists insist upon the competence of each church to elect its own officers, to regulate its own affairs, to receive or reject candidates for membership, to pronounce censure upon any member who is guilty of impropriety; and that its allegiance in all these matters is due to Christ alone. In the administration of church affairs all the members have equal rights. Each male member of full age is entitled to vote on all questions appertaining to the interests of the society. The internal structure of Congregational societies is of the simplest nature. Their only officers are pastors and deacons; for the office of ruling elder was abolished about the year 1745, first at Plymouth, and afterward in all the churches. The deacons are elected from and by the church members. The pastors are chosen by the members of the church from among those persons who are either already in the ministry, and settled over other churches, or are recommended by well-known clergymen as fit to assume the functions of the pastoral office. In electing a pastor, it is usual for the "church" to nominate a person to the "society," and upon the concurrence of the latter, to give an invitation to the candidate to settle. Provision for the support of the pastor is made, either by a voluntary subscription, or a tax, or from the pew rents. When a pastor who is selected, accepts the congregation tendered him, he is inducted into office by a council of ministers; being ordained by them if he has never before been set apart to the ministry; if otherwise, simply installed. Each church selects a clerk who keeps their records, and a committee appointed by the members, examines candidates for admission, in connection with the pastors and deacons, and has a general superintendence over the interests of the church. The pastor is the moderator of the church, the spiritual counsellor of its members, their authorized teacher, and has full control over the pulpit, administers the ordinances of baptism and the Lord's Supper, and performs the marriage ceremony. The deacons distribute the alms of the church, visit the sick and needy, and are the counsellors of the minister, whenever he desires the benefit of their advice.

Congregationalists believe in the parity of the ministry, and hold that there is but one order of ministers. The deacons they regard as belonging to the laity. Licentiates are not ministers, but merely candidates for the sacred office. Those ministers who are employed to preach to churches from one year to another, without being installed, are termed stated supplies. The terms bishop and elder are not often used by Congregationalists; but when they are employed they are intended merely to represent the pastors. Excommunication is enforced as the penalty upon those who make themselves amenable to church discipline by irregularities of conduct.

The liturgy and form of worship of Congregationalists are simple. The ordinary service of the Sabbath consists of extemporaneous prayers, the singing of psalms and hymns, the reading of the Scriptures, and the delivery of a sermon either written or unwritten. Although they are careful to preserve their congregational independence, yet they endeavor to promote sympathy and unity of aims between their churches. Hence the pastors of neighboring churches frequently exchange pulpits, and meet in deliberative consociations, in which, though they have no advisory power or authority, they consult together, and suggest ways and means of mutual usefulness. If a member of the church supposes himself aggrieved by church action, he has the right to invite or summon a council of the pastors and deacons of neighboring churches, to examine into the facts of his case, and recommend such action as may seem to them just. In the Congregational system, the individual church is the source of all ecclesiastical authority; hence no action of councils or consociations can interfere with the free and absolute determination of the aggregate members of any church in reference to the control or decision of their own affairs.

The doctrines held by the Orthodox Congregationalists are the same in substance as those taught in the Confession of the Westminster Assembly of Divines, which convened in 1643. They are Calvinistic; believing in absolute decrees in reference to man's salvation. They are Pædobaptists, holding to the right of infants to be baptized. They believe in man's total depravity by nature; and in the eternity of future hell-torments for the finally impenitent. In 1750 Unitarian sentiments began to be diffused among the Congregationalists of New England. A public separation of such churches as espoused this system took place about the year 1785; but Unitarian churches everywhere still retain the Congregational form of church government. Harvard College is under their control; from the divinity school of which their candidates for the ministry are sent forth. But these churches are entirely distinct from the Orthodox Congregational churches, from which they originally sprung, and resemble them only in the form of their ecclesiastical government. Among the most eminent men whose names adorn the annals of Orthodox Congregationalism, are those of Jonathan Edwards, Timothy Dwight, and Joseph Bellamy. The denomination co-operates efficiently with all the benevolent enterprizes of the American Church, such as the American Bible Society, American Board of Foreign Missions, Home Missions, etc. The denomination occupies a very prominent and eminent place for numbers, usefulness, and influence, among the various branches of the American Church.

THE MORMONS.

THE Mormons, or Latter Day Saints, are a denomination of recent origin, having been founded by Joseph Smith within the present century. This remarkable man was born at Sharon, Windham County, Vermont, on the 23d of December, 1805. His father was a small farmer; and the first ten years of the life of the future prophet were spent at the place of his birth. In 1815 his parents removed to Palmyra, in the State of New York; and after a period of four years they again changed their abode to Manchester, in the same State. During this interval Joseph was employed in the various labors of agriculture; and his opportunities for literary culture were very limited. It was with difficulty that he could read, or write, or perform the simplest processes of arithmetic.

It was when he was about fifteen years of age that Smith seems to have received his first religious impressions. He professes to have then examined into the claims of the various existing denominations, and to have discovered such confusion and contradiction among them, that he turned from all of them in disgust. Then it was that he determined to put in practice the advice of St. James: "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." Accordingly he retired to a secret place in a grove, and began to call upon the Lord. He declares that he was then favored with a heavenly vision; that he saw two glorious personages, who resembled each other in form and feature, and were surrounded by a light brighter than that of the sun; that they informed him that all the existing sects were in error, and had wandered from the truth; and that they promised to reveal to him, at some future day, the Gospel of Truth in all its fulness, which he should afterward proclaim with great success throughout the world. He was also assured that he was the chosen instrument in introducing this new dispensation; and he was furnished with mysterious information in reference to the Aboriginal inhabitants of this country.

Smith alleged that the promise of a second vision was fulfilled in September, 1823; and that while praying, a personage appeared to him who proclaimed himself the angel and messenger of God, and informed Smith where there were deposited a number of golden plates, upon which were written the records of the early inhabitants of this country, and which narrated how our Saviour, after his resurrection, made his appearance on this continent, and established here his true religion, with the various orders of priests, prophets, and teachers; how the people were all cut off in consequence of their sins, and the last of their prophets had been commanded to write on those plates a narrative of those events, and bury them, that they might afterward be found, and used in the latter days for the establishment and universal diffusion of the true religion in the chosen time.

These plates Smith alleged that he afterward obtained, and that they contain the volume known as the "Book of Mormon." A very different account of the origin of this remarkable production is given by another person, whose testimony is regarded by many as unbiased and true. It is asserted that the Book of Mormon is a religious romance, which was written by a person named Solomon Spaulding. He was a graduate of Dartmouth College, and became a clergyman, but afterward relinquished his profession, and entered into mercantile pursuits. He subsequently removed to Ohio; there he wrote this book, and in 1812 brought the manuscript to Pittsburg, and offered it to a publisher named Patterson. Before any arrangement was made in reference to the matter, Spaulding died. The manuscript remained with Patterson till his death in 1826, when it passed into the possession of Sidney Rigdon, by whose means it came into the hands of Joseph Smith. Then it was that Smith conceived the idea of founding a new religion based upon the romantic and curious details contained in this volume, in reference to the early history of the Lost Tribes of Israel, who are represented as being the ancestors of the American Aborigines, and other details. The identity of Spaulding's book with the Book of Mormon was supported by the affidavits of several persons of undoubted veracity, who had seen the manuscript of Spaulding, and afterward examined the Book of Mormon.

In whatever way Smith obtained possession of the Book of Mormon, it answered his purpose admirably as a means to aid in founding a new sect, upon the accomplishment of which purpose he had resolved He proceeded to announce his divine mission as the chosen apostle of a new dispensation, to his immediate family and relations. His pretensions were at first received with derision and contempt; and some time elapsed before any of his own family even pretended to believe in his claims. But his earnestness and zeal prevailed, after a time; and first one and then another of his partizans announced themselves as converts. The first church of the Latter Day Saints was organized in the town of Manchester, in New York, on the 6th of April, 1830; and from that time there commenced one of the most extraordinary histories ever presented in the annals of religion. The new sect were immediately visited by persecution, and the indignation of the public, at what they regarded as an unparalleled instance of mingled impudence and fraud, broke forth. Notwithstanding these obstacles, Smith continued to preach zealously, and to gather around him a number of adherents.

At length the Mormon leaders became convinced that it was for the benefit of their cause for them to remove to a distant locality; and accordingly Smith and his adherents, of whom Sidney Rigdon was the chief, proceeded westward, and established themselves, after various wanderings, in Jackson County, Missouri. Here they remained during four years, when the persecutions of their incensed neighbors compelled them to remove. Smith now selected a spot in Illinois which he called Nauvoo, or the New Jerusalem—the future home of the saints. Here his followers, who now numbered several thousand, commenced in April, 1841, to erect dwellings, public edifices, and a temple of large and imposing dimensions. In two years' time a numerous community assembled there, a city gradually arose; many missionaries were sent forth to proclaim the new faith; journals were established; and the Mormon community attained a degree of prosperity which justly excited the astonishment, while it provoked the hostility and resentment, of the general public.

At that period Nauvoo contained fifteen thousand inhabitants. But success rendered them quarrelsome, and hostile factions arose among themselves. A party opposed to Smith commenced a suit against him for the alleged destruction of a printing press; but the warrant could not be served upon the prophet in Nauvoo. He accordingly proceeded to the neighboring town of Carthage to surrender himself on the warrant; but the popular excitement had become so intense, that on the 27th of June, 1844, the jail was surrounded by a furious mob, who overpowered the guard, and eventually shot Smith, and several of his associates.

Some time afterward the whole Mormon community, harrassed by the persecution to which they were continually subjected, resolved to remove to a new and more remote location. Brigham Young, who had succeeded Smith in the supreme authority among them, was the leader in this new exodus; and in the year 1847 four thousand persons of all ages and both sexes reached Salt Lake Valley, in Utah, under his guidance. There a numerous community has since congregated, amounting perhaps to thirty thousand, who now constitute the chief bulk of this extraordinary people. The doctrines which the Mormons entertain may be briefly stated as follows:

They believe the Bible to be the word of God, as far as it is correctly translated; but at the same time they hold that the Book of Mormon is also inspired, and possessed of equal authority. They believe in the Father, Son, and Holy Ghost; that all men may be saved through the atonement of Christ. They hold that the Gospel ordinances are four: Faith in Christ, Repentance, Baptism by immersion, and laying on of hands, for the gift of the Holy Ghost. They believe in the power of miracles, of healing, prophecy, revelation, gift of tongues and visions among the saints at the present time. They believe in the literal gathering of Israel, the restoration of the Lost Ten Tribes, and the personal reign of Christ on the earth during a thousand years of millenial glory, when the saints will reign with him, and judge the Gentiles and unbelievers. They practice polygamy, and the spiritual wife system; that is, every wife, except the first, is *sealed* to her husband, in order thereby to obtain salvation, inasmuch as none but the saints and their families will become partakers of heaven and the millenial glory.

PURITANS.

THE name *Puritans* was given in the primitive Church to the Novatians, because they would never admit to communion any one who, from dread of death, had apostatized from the faith; but the word has been chiefly applied to those who were professed favorers of a further degree of reformation and purity in the Church before the Act of Uniformity, in 1662. After this period, the term Nonconformists became common, to which succeeds the appellation Dissenter.

"During the reign of Queen Elizabeth, in which the royal prerogative was carried to its utmost limits, there were found many daring spirits who questioned the right of the sovereign to prescribe and dictate to her subjects what principles of religion they should profess, and what forms they ought to adhere to. The ornaments and habits worn by the clergy in the preceding reign, when the Romish religion and rites were triumphant, Elizabeth was desirous of preserving in the Protestant service. This was the cause of great discontent among a large body of her subjects; multitudes refused to attend at those churches where the habits and ceremonies were used; the conforming clergy they treated with contumely; and, from the superior purity and simplicity of the modes of worship to which they adhered, they obtained the name of *Puritans.* The Queen made many attempts to repress everything that appeared to her as an innovation in the religion established by her authority, but without success; by her almost unlimited authority she readily checked open and avowed opposition, but she could not extinguish the principles of the Puritans, 'by whom alone,' according to Mr. Hume, 'the precious spark of liberty had been kindled and was preserved, and to whom the English owe the whole freedom of their constitution.' Some secret attempts that had been made by them to establish a separate congregation and discipline, had been carefully repressed by the strict hand which Elizabeth held over all her subjects. The most, therefore, that they could effect was to assemble in private houses for the purpose of worshipping God according to the dictates of their own consciences. These practices were at first connived at, but afterwards every means was taken to suppress them, and the most cruel methods were made use of to discover persons who were disobedient to the royal pleasure.

The severe persecutions carried on against the Puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire in the western world. Thither, as into a wilderness, they fled from the face of their persecutors, and, being protected in the free exercise of their religion, continued to increase, till in about a century and a half they became an independent nation. The different principles, however, on which they originally divided from the Church establishment at home, operated in a way that might have been expected when they came to the possession of the civil power abroad. Those who formed the colony of Massachusetts Bay, having never relinquished the principles of a national Church, and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at New Plymouth, at Rhode Island, and at Providence Plantations. The very men (and they were good men too) who had just escaped the persecutions of the English prelates, now in their turn persecuted others who dissented from them, till at length the liberal system of toleration established in the parent country at the Revolution, extending to the colonies, in a good measure put an end to these proceedings.

Neither the Puritans, before the passing of the Bartholomew act, in 1662, nor the Nonconformists, after it, appear to have disapproved of the articles of the established Church in matters of *doctrine.* The number of those who did so, however, was very small. While the great body of the bishops and clergy had, from the days of Archbishop Laud, abandoned their own articles in favor of Arminianism, they were attached to the principles of the first Reformers; and by their labors and sufferings the spirit of the Reformation was kept alive in the land. But after the Revolution, one part of the Protestant Dissenters, chiefly Presbyterians, first veered towards Arminianism, then revived the Arian controversy, and by degrees many of them settled in Socinianism. At the same time another part of them, chiefly Independents and Baptists, earnestly contending for the doctrines of grace, and conceiving, as it would seem, that the danger of erring lay entirely on one side, first veered towards high Calvinism; then forbore inviting the unregenerate to repent, believe, or do anything practically good, and by degrees many of them, it is said, settled in Antinomianism.

Such are the principles which have found place amongst the descendants of the Puritans. At the same time, however, it must be acknowledged that a goodly number of each of the three denominations have adhered to the doctrine and spirit of their forefathers; and have proved the efficacy of their principles by their concern to be holy in all manner of conversation. See articles BROWNISTS, INDEPENDENTS, and NONCONFORMISTS, in this work.

BROWNISTS,

A sect that arose among the Puritans towards the close of the sixteenth century; so named from their leader, Robert Brown. He was educated at Cambridge, and was a man of good parts and some learning. He began to inveigh openly against the ceremonies of the church, at Norwich, in 1580: but being much opposed by the bishops, he, with his congregation, left England, and settled at Middleburgh, in Zealand, where they obtained leave to worship God in their own way, and form a church according to their own model. They soon, however, began to differ among themselves; so that Brown, growing weary of his office, returned to England, in 1589, renounced his principles of separation, and was preferred to the rectory of a church in Northamptonshire. He died in prison in 1630. The revolt of Brown was attended with the dissolution of the church at Middleburgh; but the seeds of Brownism which he had sown in England were so far from being destroyed, that Sir Walter Raleigh, in a speech in 1592, computes no less than 20,000 of this sect.

The articles of their faith seem to be nearly the same as those of the church of England. The occasion of their separation was not, therefore, any fault they found with the faith, but only with the discipline and form of government of the churches in England. They equally charged corruption on the Episcopal and Presbyterian forms; nor would they join with any other reformed church, because they were not assured of the sanctity and regeneration of the members that composed it. They condemned the solemn celebration of marriages in the church, maintaining that matrimony being a political contract, the confirmation thereof ought to come from the civil magistrate; an opinion in which they are not singular. They would not allow the children of such as were not members of the church to be baptized. They rejected all forms of prayer, and held that the Lord's prayer was not to be recited as a prayer, being only given for a rule or model whereon all our prayers are to be formed. Their form of church government was nearly as follows: When a church was to be gathered, such as desired to be members of it made a confession of their faith in the presence of each other, and signed a covenant, by which they obliged themselves to walk together in the order of the Gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands. But they did not allow the priesthood to be any distinct order. As the vote of the brethren made a man a minister, so the same power could discharge him from his office, and reduce him to a mere layman again; and as they maintained the bounds of a church to be no greater than what could meet together in one place, and join in one communion, so the power of these officers was prescribed within the same limits. The minister of one church could not administer the Lord's Supper to another, nor baptize the children of any but those of his own society. Any lay brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them after sermon to ask questions, and reason upon the doctrines that had been preached. In a word, every church on their model is a body corporate, having full power to do everything in themselves, without being accountable to any class, synod, convocation, or other jurisdiction whatever. The reader will judge how near the Independent churches are allied to this form of government. See INDEPENDENTS. The laws were executed with great severity on the Brownists; their books were prohibited by queen Elizabeth, their persons imprisoned, and some hanged. Brown himself declared on his death-bed that he had been in thirty-two different prisons, in some of which he could not see his hand at noon-day. They were so much persecuted, that they resolved at last to quit the country. Accordingly, many retired and settled at Amsterdam, where they formed a church, and chose Mr. Johnson their pastor, and after him, Mr. Ainsworth, author of the learned Commentary on the Pentateuch. Their church flourished near 100 years. Among the Brownists, too, were the famous John Robinson, a part of whose congregation from Leyden, in Holland, made the first permanent settlement in North America; and the laborious Canne, the author of the marginal references to the Bible.

THE INDEPENDENTS

Are a sect of Protestants, so called from their maintaining that each congregation of Christians which meet in one house for public worship is a complete church; has sufficient power to act and perform everything relating to religious government within itself; and is in no respect subject or accountable to other churches.

Though the Episcopalians contend that there is not a shadow of the independent discipline to be found either in the Bible or the primitive church, the Independents, on the contrary, believe that it is most clearly to be deduced from the practice of the apostles in planting the first churches. The Independents, however, were not distinguished as a body till the time of queen Elizabeth. The hierarchy established by that princess in the churches of her dominions, the vestments worn by the clergy in the celebration of divine worship, the book of Common Prayer, and, above all, the sign of the cross used in the administration of baptism, were very offensive to many of her subjects, who, during the persecutions of the former reign, had taken refuge among the Protestants of Germany and Geneva. These men thought that the church of England resembled in too many particulars the anti-christian church of Rome; they therefore called perpetually for a more thorough reformation, and a *purer* worship. From this circumstance they were stigmatized with the general name of *Puritans*, as the followers of Novatian had been in the ancient church. Elizabeth was not disposed to comply with their demands; and it is difficult to say what might have been the issue of the contest, had the Puritans been united among them selves in sentiments, views, and measures. But the case was quite otherwise: that large body, composed of persons of different ranks, character, opinions, and intentions, and unanimous in nothing but their antipathy to the Established Church, was all of a sudden divided into a variety of sects. Of these the most famous was that which was formed about the year 1581, by Robert Brown, a man insinuating in his manners, but unsteady and inconsistent in his views and actions of men and things. Brown was for dividing the whole body of the faithful into separate societies or congregations; and maintained that such a number of persons as could be contained in an ordinary place of worship ought to be considered as a *church*, and enjoy all the rights and privileges that are competent to an ecclesiastical community. These small societies he pronounced *independent*, *jure divino*, and entirely exempt from the jurisdiction of the bishop, in whose hands the court had placed the reins of a spiritual government: and also from that of presbyteries and synods, which the Puritans regarded as the supreme visible sources of ecclesiastical authority. But as we have given an account of the general opinions and discipline of the Brownists, we need not enumerate them here, but must beg the reader to refer to that article. The zeal with which Brown and his associates maintained and propagated his notions, was, in a high degree, intemperate and extravagant. He affirmed that all communion was to be broken off with those religious societies that were founded upon a different plan from his; and treated more especially the church of England as a spurious church, whose ministers were unlawfully ordained; whose discipline was popish and anti-christian; and whose sacraments and institutions were destitute of all efficacy and virtue. His followers not being able to endure the severe treatment which they met with from an administration that was not distinguished for its mildness and indulgence, retired into the Netherlands, and founded churches at Middlebourg, Amsterdam, and Leyden. Their founder, however, returned into England, renounced his principles of separation, and took orders in the Established Church. The Puritan exiles, whom he thus abandoned, disagreed among themselves, were split into parties, and their affairs declined from day to day. This engaged the wiser part of them to mitigate the severity of their founder's plan, and to soften the rigor of his uncharitable decisions.

The person who had the chief merit of bringing about this reformation was one of their pastors, of the name of Robinson, a man who had much of the solemn piety of the times, and no inconsiderable portion of learning. This well meaning reformer, perceiving the defects that reigned in the discipline of Brown, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in new-modelling the society in such a manner, as to render it less odious to his adversaries, and less liable to the just censure of those true Christians who look upon charity as the end of the commandments. Hitherto the sect had been called Brownists; but Robinson having in his apology affirmed that all Christian congregations were so many *independent* religious societies, that had a right to be governed by their own laws, *independent* of any further or foreign jurisdiction, the sect was henceforth called *Independents*, of which the apologist was considered as the founder.

The first independent or congregational church in England was established by a Mr. Jacob, in the year 1816. Mr. Jacob, who had fled from the persecution of Bishop Bancroft, going to Holland, and having imparted his design of setting up a separate congregation, like those in Holland, to the most learned Puritans of those times, it was not condemned as unlawful, considering there was no prospect of a national reformation. Mr. Jacob, therefore, having summoned several of his friends together, and having obtained their consent to unite in church fellowship for enjoying the ordinances of Christ in the purest manner, they laid the foundation of the first independent church in England in the following way: Having observed a day of solemn fasting and prayer for a blessing upon their undertaking, towards the close of the solemnity, each of them made an open confession of their faith in Christ; and then, standing together, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's way and ordinances, according as he had already revealed, or should further make known to them. Mr. Jacob was then chosen pastor by the suffrage of the brotherhood; and others were appointed to the office of deacons, with fasting and prayer, and imposition of hands.

The Independents were much more commendable than the Brownists; they surpassed them, both in the moderation of their sentiments, and in the order of their discipline. They did not, like Brown, pour forth bitter and uncharitable invectives against the churches which were governed by rules entirely different from theirs, nor pronounce them, on that account, unworthy of the Christian name. On the contrary, though they considered their own form of ecclesiastical government as of Divine institution, and as originally introduced by the authority of the apostles, nay, by the apostles themselves, they had yet candor and charity enough to acknowledge that true religion and solid piety might flourish in those communities which were under the jurisdiction of bishops, or the government of synods and presbyteries. They were also much more attentive than the Brownists in keeping on foot a regular ministry in their communities; for, while the latter allowed promiscuously all ranks and orders of men to teach in public, the Independents had, and still have, a certain number of ministers, chosen respectively by the congregations where they are fixed: nor is it common for any person among them to speak in public before he has submitted to a proper examination of his capacity and talents, and been approved of by the heads of the congregation.

From 1642, the Independents are very frequently mentioned in the English annals. The charge alleged against them by Rapin, (in his History of England, vol. ii. p. 114, folio edition,) that they could not so much as endure ordinary ministers in the church, &c., is groundless. He was led into this mistake by confounding the Independents with the Brownists. Other charges, no less unjustifiable, have been urged against the Independents by this celebrated historian and others. Rapin says, that they abhorred monarchy and approved of a republican government: this might have been true with regard to many persons among them, in common with other sects; but it does not appear, from any of their public writings, that republican principles formed their distinguishing characteristic; on the contrary, in a public memorial drawn up by them in 1647, they declare that they do not disapprove of any form of civil government, but do freely acknowledge that a kingly government, bounded by just and wholesome laws, is allowed by God, and also a good accommodation unto men. The Independents, however, have been generally ranked among the regicides, and charged with the death of Charles I. Whether this fact be admitted or denied, no conclusion can be fairly drawn from the greater prevalence of republican principles, or from violent proceedings at that period, that can affect the distinguishing tenets and conduct of the Independents in our times. It is certain that the present Independents are steady friends to a limited monarchy. Rapin is further mistaken when he represents the religious principles of the English Independents as contrary to those of all the rest of the world. It appears from two confessions of faith, one composed by Robinson, in behalf of the English Independents in Holland, and published at Leyden, in 1619, entitled, *Apologia pro Exulibus Anglis, qui Brownistæ vulgo appellantur;* and another drawn up in London, in 1658, by the principal members of their community in England, entitled, "A Declaration of the Faith and Order owned and practised by the Congregational Churches in England, agreed upon and consented unto by their Elders and Messengers, in their meeting at the Savoy, October 12th, 1658," as well as from other writings of the Independents, that they differed from the rest of the reformed in no single point of any consequence, except that of ecclesiastical government; and their religious doctrines were almost entirely the same with those adopted by the church of Geneva. During the administration of Cromwell, the Independents acquired very considerable reputation and influence; and he made use of them as a check to the ambition of the Presbyterians, who aimed at a very high degree of ecclesiastical power, and who had succeeded, soon after the elevation of Cromwell, in obtaining a parliamentary establishment of their own church government. But after the restoration, their cause declined; and in 1691 they entered into an association with the Presbyterians residing in and about London, comprised in nine articles, that tended to the maintenance of their respective institutions. These may be found in the second volume of Whiston's Memoirs, and the substance of them in Mosheim. At this time the Independents and Presbyterians, called from this association the *United Brethren*, were agreed with regard to doctrines, being generally Calvinists, and differed only with respect to ecclesiastical discipline. But at present, though the English Independents and Presbyterians form two distinct parties of Protestant Dissenters, they are distinguished by very trifling differences with regard to church government, and the denominations are more arbitrarily used to comprehend those who differ in theological opinions. The Independents are generally more attached to Calvanism than the Presbyterians. Independentism is peculiar to Great Britain, the United States, and the Netherlands. It was carried first to the American colonies in 1620, and by successive Puritan emigrants, in 1629 and 1633, from England. One Morel, in the sixteenth century, endeavored to introduce it into France; but it was condemned at the synod of Rochelle, where Beza presided; and again at the synod of Rochelle, in 1644.

Many of the Independents reject the use of all creeds and confessions drawn up by fallible men, though they require of their teachers a declaration of their belief in the Gospel and its various doctrines, and their adherence to the Scriptures as the sole standard of faith and practice. They attribute no virtue whatever to the right of ordination, upon which some other churches lay so much stress. According to them, the qualifications which constitute a regular minister of the New Testament, are, a firm belief in the Gospel, a principle of sincere and unaffected piety, a competent stock of knowledge, a capacity for leading devotion and communicating instruction, a serious inclination to engage in the important employment of promoting the everlasting salvation of mankind, and ordinarily an invitation to the pastoral office from some particular society of Christians. Where these things concur, they consider a person as fitted and authorized for the discharge of every duty which belongs to the ministerial function; and they believe that the imposition of hands of bishops or presbyters would convey to him no powers or prerogatives of which he was not before possessed. But though they attribute no virtue to ordination, as conveying any new powers, yet they hold with and practise it. Many of them, indeed, suppose that the essence of ordination does not lie in the act of the ministers who assist, but in the choice and call of the people, and the candidate's acceptance of that call; so that their ordination may be considered only as a public declaration of that agreement. They consider it as their right to choose their own ministers and deacons. They own no man as head of the church. They disallow of parochial and provincial subordination; but though they do not think it necessary to assemble synods, yet, if any be held, they look upon their resolutions as prudential counsels, but not as decisions to which they are obliged to conform. They consider the Scriptures as the only criterion of truth. Their worship is conducted in a decent, plain, and simple manner, without the ostentation of form, and the vain pomp of ceremony.

The congregations of the Independents are very numerous, both in England and America, and some of them very respectable. This denomination has produced many characters as eminent for learning and piety as any church in Christendom; whose works, no doubt, will reflect lasting honor on their characters and abilities.

NEONOMIANS.

Neonomians, so called from the Greek νεος, *new*, and νομος, *law*, signifying *new law*, the condition whereof is imperfect, though sincere and persevering obedience.

Neonomianism seems to be an essential part of the Arminian system. "The new covenant of grace which, through the medium of Christ's death, the Father made with men, consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life." This opinion was examined at the synod of Dort, and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the close of the seventeenth century, a controversy was agitated amongst the English Dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with *Antinomianism*, and the other, who favored Mr. Baxter, were accused of Neonomianism. Mr. Daniel Williams, who was a principal writer on what was called the Neonomian side, after many things had been said, gives the following as a summary of his faith in reference to those subjects.—1. God has eternally elected a certain definite number of men whom he will infallibly save by Christ in that way prescribed by the Gospel. 2. These very elect are not personally justified until they receive Christ, and yield up themselves to him, but they remain condemned whilst unconverted to Christ. 3. By the ministry of the Gospel there is a serious offer of pardon and glory, upon the terms of the Gospel, to all that hear it; and God thereby requires them to comply with the said terms. 4. Ministers ought to use these and other Gospel benefits as motives, assuring men that if they believe they shall be justified; if they turn to God, they shall live; if they repent, their sins shall be blotted out; and whilst they *neglect* these duties, they cannot have a personal interest in these respective benefits. 5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free-will, that the Gospel becomes effectual for the conversion of any soul to the obedience of faith. 6. When a man believes, yet it is not that very faith, and much less any other work, the matter of that righteousness for which a sinner is justified, *i. e.*, entitled to pardon, acceptance, and eternal glory, as righteous before God; and it is the imputed righteousness of Christ alone, for which the Gospel gives the believer a right to these and all saving blessings, who in this respect is justified by Christ's righteousness alone. By both this and the fifth head it appears that all boasting is excluded, and we are saved by free grace. 7. *Faith* alone receives the Lord Jesus and his righteousness, and the subject of this faith is a *convinced*, *penitent soul;* hence we are justified by faith alone, and yet the *impenitent* are not forgiven. 8. God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power shall preserve them from a *total* or a *final apostasy*. 9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and that it is true that, if he draw back, God will have no pleasure in him. Which with the like cautions God blesseth as means to the saints' perseverance, and these by ministers should be so urged. 10. The law of innocence, or moral law, is so in force still, as that every precept thereof constitutes duty, even to the believer: every breach thereof is a sin deserving of death: this law binds death by its curse on every unbeliever, and the righteousness for or by which we are justified before God, is a righteousness (at least) adequate to that law which is Christ's alone righteousness; and this so imputed to the believer as that God deals judicially with him according thereto. 11. Yet such is the grace of the Gospel, that it promiseth in and by Christ a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law."

Dr. Williams maintains the conditionality of the covenant of grace; but admits with Dr. Owen, who also uses the term *condition*, that "Christ undertook that those who were to be taken into this covenant should receive grace enabling them to comply with the terms of it, fulfil its conditions, and yield the obedience which God required therein."

On this subject Dr. Williams further says, "The question is not whether the first (viz., regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm, though that be dispensed ordinarily in a due use of means, and in a way discountenancing idleness, and fit encouragement given to the use of means."

The following objection, among others, was made by several ministers in 1692, against Dr. William's *Gospel Truth Stated*, &c. "To supply the room of the moral law, vacated by him, he turns the Gospel into a new law, in keeping of which we shall be justified for the sake of Christ's righteousness, making qualifications and acts of ours a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness."

To this, among other things, he answers, "The difference is not, 1. Whether the Gospel be a new law in the

Socinian, Popish, or Arminian sense. This I deny. Nor, 2. Is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness for which we are justified at God our Creator's bar. This I deny in places innumerable. Nor, 3. Whether the Gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differencing him from his unbelieving brother. This I deny. 4. Nor whether the Gospel be a law that allows sin, when it accepts such graces as true, though short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ. This I deny. 5. Nor whether the Gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of debt. This I deny.

He goes on to say that the real difference is, that the Gospel is a law, as commanding repentance, and promising pardon to obedience, and threatening punishment to disobedience.

NONCONFORMISTS.

This sect is remarkable as having once included some of the ablest, most eloquent and pious clergymen in England. The Nonconformists were those who at certain periods refused to join the established church of England. Those in England may be considered of three parts: 1. Such as absent themselves from Divine worship in the established church through total irreligion, and attend the service of no other persuasion. 2. Such as absent themselves on the plea of conscience; as Presbyterians, Independents, Baptists, etc. 3. Internal Nonconformists, or unprincipled clergymen, who applaud and propagate doctrines quite inconsistent with several of those articles they promised on oath to defend. The word is generally used in reference to those ministers who were ejected from their livings by the Act of Uniformity, in 1662. The number of these was about two thousand. However some affect to treat these men with indifference, and suppose that their consciences were more tender than they need be, it must be remembered that they were men of as extensive learning, great abilities, and pious conduct, as ever appeared. Mr. Locke, if his opinion have any weight, calls them "worthy, learned, pious, orthodox divines, who did not throw themselves out of service, but were forcibly ejected." Mr. Bogue thus draws their character: "*As to their public ministration*," he says, "they were orthodox, experimental, serious, affectionate, regular, faithful, able, and popular preachers. *As to their moral qualities*, they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. *As to their intellectual qualities*, they were learned, eminent, and laborious." These men were driven from their houses, from the society of their friends, and exposed to the greatest difficulties. Their burdens were greatly increased by the Conventicle Act, whereby they were prohibited from meeting for any exercise of religion (above five in number) in any other manner than allowed by the liturgy or practice of the Church of England. For the first offence the penalty was three months' imprisonment, or pay five pounds; for the second offence, six months' imprisonment, or ten pounds; and for the third offence, to be banished to some of the American plantations for seven years, or pay one hundred pounds; and in case they returned, to suffer death without benefit of clergy. By virtue of this act, the jails were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neale, that they were afraid to pray in their families, if above four of their acquaintance, who came only to visit them, were present. Some families scrupled asking a blessing on their meat, if five strangers were at table.

But this was not all (to say nothing of the Test Act). In 1665, an act was brought into the House to banish them from their friends, commonly called the Oxford Five Mile Act, by which all dissenting ministers, on the penalty of forty pounds, who would not take an oath (that it was not lawful, upon any *pretence whatever*, to take arms against the king, etc.), were prohibited from coming within five miles of any city, town corporate, or borough, or any place where they had exercised their ministry, and from teaching any school. Some few took the oath; others could not, and consequently suffered the penalty.

In 1673, "the mouths of the high church pulpiteers were encouraged to open as loud as possible. One, in his sermon before the House of Commons, told them that the Nonconformists ought not to be tolerated, but to be cured by vengeance. He urged them to set fire to the faggot, and to teach them by scourges or scorpions, and open their eyes with gall."

Such were the dreadful consequences of this intolerant spirit, that it is supposed near eight thousand died in prison in the reign of Charles II. It is said that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II. and the revolution, which amounted to sixty thousand. The same persecutions were carried on in Scotland; and there, as well as in England, many, to avoid persecution, fled from their country.

But, notwithstanding all these dreadful and furious attacks upon the Dissenters, they were not extirpated. Their very persecution was in their favor. The infamous characters of their informers and persecutors; their piety, zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the established church, which "several clergymen in this reign deserted as a persecuting church, and took their lot among them." In addition to this, King James suddenly altered his measures, granted a universal toleration, and preferred Dissenters to places of trust and profit, though it was evidently with a view to restore Popery.

King William coming to the throne, the famous Toleration Act passed, by which they were exempted from suffering the penalties before mentioned, and permission given them to worship God according to the dictates of their own consciences. In the latter end of Queen Anne's reign, they began to be a little alarmed. An act of Parliament passed, called the Occasional Conformity Bill, which prevented any person in office under the government entering into a meeting-house. Another, called the Schism Bill, had actually obtained the royal assent, which suffered no Dissenters to educate their own children, but required them to be put into the hands of Conformists; and which forbade all tutors and schoolmasters being present at any conventicle, or dissenting place of worship; but the very day this iniquitous act was to have taken effect, the Queen died (August 1, 1714).

But George I., being fully satisfied that these hardships were brought upon the Dissenters for their steady adherence to the Protestant succession in his illustrious house, against a Tory and Jacobite ministry who were paving the way for a Popish pretender, procured the repeal of them in the fifth year of his reign; though a clause was left that forbade the mayor or other magistrate to go into any meeting for religious worship with the ensigns of his office.

HUGUENOTS.

THIS term, which was applied to the Protestants in France in contempt, is of uncertain origin. In public documents, they were styled *Ceux de la religion prétendue réformée*, or *Religionnaires.*

The principles of Luther and Zwinglius had gained an entrance into France, during the reign of Francis I. (1515–47). The doctrines of Calvin spread still more widely, although Francis endeavored to suppress them by prohibiting Calvinistic books, and by penal laws, and, in some instances, by capital punishments.

Under Henry II., the successor of Francis, these doctrines made greater progress, in proportion as they were more violently persecuted. The opinions and influence of Queen Margaret of Navarre had no small share in this extension, and the parties at court contributed much to the bloody persecution of the Protestants. One party wished to enrich themselves by the estates of the heretics, who were executed or banished, and the other to gain the favor of the people by their punishment. The parties of the Bourbons and of the five princes of Guise, under the government of the weak Francis II., made use of this religious dispute, in order to advance their own political ends.

The Bourbons belonged to the Protestant party; and the Guises, in order to weaken, and, if possible, to destroy their rivals, continued the persecution of the heretics with fanatical fury. In every parliament there was a chamber established to examine and punish the Protestants, called by the people the *burning chamber* (*chambre ardente*), because all convicted of heresy were burnt. The estates of those who fled were sold, and their children who remained behind were exposed to the greatest sufferings. But notwithstanding this persecution, the Protestants would not have thought of a rebellion, had not a prince of the blood encouraged them to it by the promise of his assistance.

In 1560 the conspiracy began. The discontented inquired of lawyers and theologians whether they could with a good conscience take arms against the Guises. The Protestant divines in Germany declared it proper to resist the tyranny of the Guises, if it were under the guidance and direction of a prince of the blood, and with the approbation of the majority in the States.

The malcontents having consulted upon the choice of a leader, all voices decided in favor of the brave prince Louis of Condé, who had conducted the whole affair, and gladly seized the opportunity to make himself formidable by the support of the Huguenots. The name of the leader was, however kept secret, and a Protestant gentleman of Perigord, John du Barry, *seigneur* of Renaudie, was appointed his deputy.

It was determined that a number of the Calvinists should appear on an appointed day before the king at Blois, to present a petition for the free exercise of their religion; and, in case this request was denied, as it was foreseen it would be, a chosen band of armed Protestants were to make themselves masters of the city of Blois, seize the Guises, and compel the king to name the Prince of Condé regent of the realm.

This plot was betrayed. The court left Blois, the military were summoned, and the greatest part of the Protestants who had armed themselves to carry the conspiracy into effect, were executed or imprisoned. Few of those who fell into the power of the court found mercy; and about 1200 expiated their offence with their lives.

The Guises now desired to establish the inquisition, but the wise chancellor, Michael de l'Hôpital, in order to avoid the greater evil, advised that all inquiries into the crime of heresy should be committed to the bishops, and that parliament should be prohibited from exercising any jurisdictian in matters of faith; and it was so ordered by the edict of Romorantin (1560).

In the reign of the next king, Charles IX., during whose minority the Queen mother, Catharine de Medici, was at the head of the government, the contest between the parties became yet more violent, and their contending interests were more and more used for a pretence to accomplish unholy designs, and it was only from motives of policy that the free exercise of their religion was secured to the Protestants by the Queen, in order to preserve the balance between the parties, by the edict of January (1562), so called. The Protestants thereby gained new courage; but their adversaries, dissatisfied with this ordinance, and regardless of decency, disturbed the Huguenots in their religious services. Bloody scenes were the result, and the massacre of Vassy (1562) was the immediate cause of the first civil war.

These religious wars desolated France almost to the end of the sixteenth century, and were only interrupted by occasional truces. The suffering which these wars brought upon the people is to be ascribed to the instability and bad policy of Queen Catharine de Medici, who exerted the most decided influence, not only over the feeble Charles IX., but likewise over the contemptible Henry III. She wished, in fact, for the extirpation of the Huguenots, and it was merely her intriguing policy which induced her, much to the vexation of the opposite party, to favor the

Protestants from time to time, and to grant them freedom of conscience. Always wavering between the two parties, she flattered herself with the expectation of holding them in check during peace, or of destroying the one by the other in war. Both parties were, therefore, generally dissatisfied with the court, and followed their own leaders.

A wild fanaticism seized the people. Heated with passion and religious hatred, they endeavored only to injure each other; and, with the exception of some party leaders, who made use of this excitement for the accomplishment of their own ambitious schemes, their only object was to acquire the superiority for their own creed by fire and sword.

The horrible effect of Catharine's policy was the massacre of St. Bartholomew's (1572), of which she and her son, her pupil in dissimulation, had laid the plan with their confidants. Shortly before the line of kings of the house of Valois had become extinct with Henry III., and the way was opened for the house of Bourbon, the head of which was the Protestant Henry, king of Navarre, the relations of the two parties became still more involved.

The feeble king found himself compelled to unite with the king of Navarre against the common enemy, as the intrigues of the ambitious Guises, who openly aimed at the throne, had excited the people against him to such a degree, that he was on the point of losing the crown.

After the assassination of Henry III., the king of Navarre was obliged to maintain a severe struggle for the vacant throne; and not until he had, by the advice of Sully, embraced the Catholic religion (1593), did he enjoy quiet possession of the kingdom.

Five years afterwards he secured to the Huguenots their civil rights by the edict of Nantes, which confirmed to them the free exercise of their religion, and gave them equal claims with the Catholics to all offices and dignities. They were also left in possession of the fortresses which had been ceded to them for their security.

This edict afforded them a means of forming a kind of republic within the kingdom, and such a powerful party, which had for a long time been obliged to be distrustful of the government, would always offer to the restless nobility a rallying point and a prospect of assistance.

Louis XIII., the weak and bigoted son of the liberal and magnanimous Henry IV., allowed himself to be influenced by his ambitious favorite, De Luines, and his confessor, against the Huguenots, who were able to offer a powerful resistance, as they had become very numerous in many provinces. But in the first religious war, which broke out in 1621, the Protestants lost the greatest part of their strong places, through the faithlessness or cowardice of the governors. Some of these, however, and among the rest Rochelle, remained to them, when, disunited among themselves and weary of war, they concluded a peace.

Rochelle enabled them to keep up a connection with England; and Richelieu, who aimed to make the royal power, which he exercised under the name of Louis, absolute, used every means to deprive the Protestants of this bulwark of their liberty, and thus destroy every remnant of a league which recalled the times when civil factions had so often weakened the royal power.

Rochelle fell into the hands of Louis, after an obstinate defence, in 1629; the Huguenots were obliged to surrender all their strong holds, and were thus left entirely at the mercy of the king. Freedom of conscience was indeed promised them, and Richelieu and his successor Mazarin did not disturb them in the enjoyment of it; but when Louis XIV. abandoned his voluptuous life for an affected devotion, he was led by his confessors and Madame de

Maintenon, to persecute the Protestants, for the purpose of bringing them back to the bosom of the true church.

In 1681, he deprived them of most of their civil rights, and, on the death of Colbert, who had generally opposed violent measures, he followed altogether the advice of his counsellors, who were in favor of persecution—his minister of war, Louvois, the chancellor Le Tellier, and the Jesuit La Chaise, his father confessor. Bodies of dragoons were sent into the southern provinces, where the Protestants were most numerous, to compel the unhappy inhabitants to abjure their faith.

To prevent the emigration of the Protestants, the frontiers were guarded with the utmost vigilance; yet more than 500,000 Huguenots fled to Switzerland, Germany, Holland, and England. Many, who could not escape, were obliged to renounce their faith.

Lists of Protestants who, it was pretended, had been converted, were sent to the king, and it was very easy for his flattering counsellors to persuade him that he had gained honor by having almost extirpated the Protestants in France. Under this erroneous supposition, he revoked the edict of Nantes, October 22, 1685. But he had still more than half a million of Protestant subjects, and this unjust and unwise revocation robbed France of a great number of useful and rich inhabitants, whose industry, wealth, and skill found a welcome reception in foreign countries.

But quiet was by no means restored in France. In the provinces between the Rhone and Garonne, the Protestants were yet very numerous, and the neighboring mountains of Cevennes afforded them shelter. There the Camisards maintained war for a long time, armed for the most part with clubs alone. The contest was not altogether unlike the war of La Vendèe in later times.

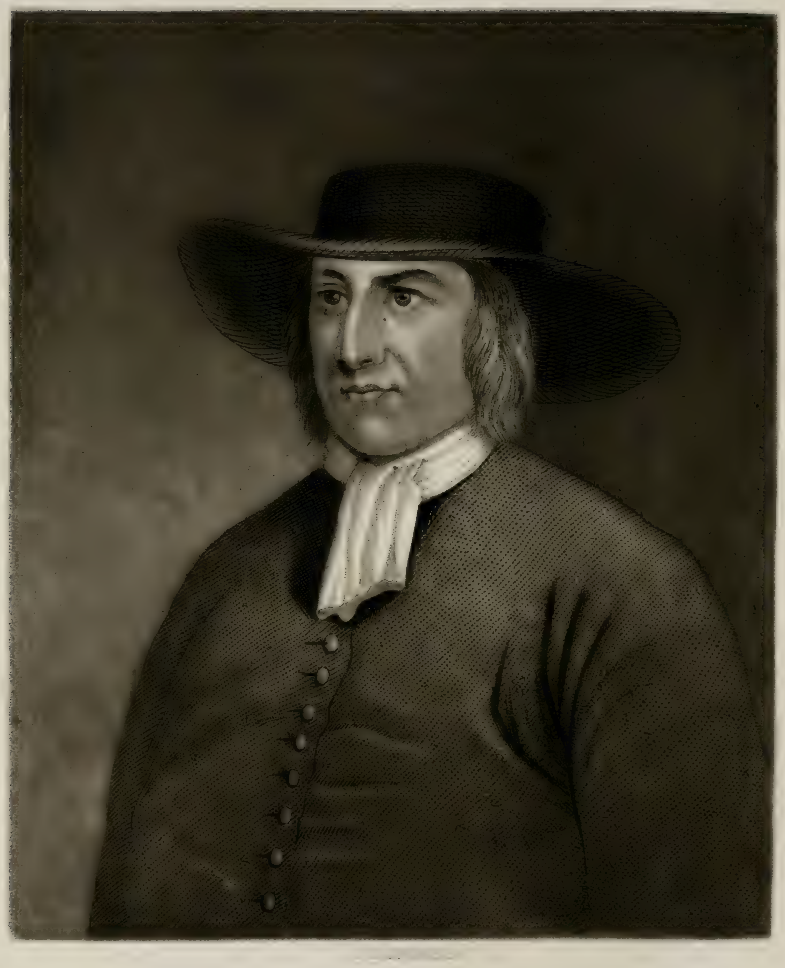
After twenty years (1706), the government was finally obliged to come to terms with them; yet quiet was not perfectly restored. In the level country, especially at Nismes, a Protestant spirit still survived in secret; even the compassion of the Catholics was excited, and many persecutors of the Protestants became their defenders; and there were not wanting clergymen among the Huguenots, who were kept concealed.

In the reign of Louis XV., new but less severe measures were adopted against the Protestants, and, in 1746, they ventured to appear publicly in Languedoc and Dauphiny. By degrees, many voices were raised in favor of religious toleration. Montesquieu led the way; but Voltaire, shocked by the unhappy fate of John Calas, effected still more by his Essay on Toleration, in 1762.

From this time Protestants were no longer disturbed; yet they did not dare to make pretensions to public offices. The Revolution restored them all their civil rights, and they frequently laid out their hitherto secreted treasures in the purchase of the national domains. It was not therefore strange that, at the Rostoration, they appeared attached to the former government, which had granted them privileges that they were fearful of losing under the new. Although they did not offer any opposition to the new order of things, yet troubles took place, which were attended with bloodshed, at Nismes and the vicinity; but these were suppressed by the judicious measures of the government.

On the revocation of the edict of Nantes, a considerable number of Protestants fled for refuge to America, most of whom settled in South Carolina. Dr. Ramsey, in his History of South Carolina, thus notices this little colony of Huguenots:

"The revocation of the edict of Nantes, fifteen years



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subsequent to the settlement of Carolina, contributed much to its population. In it, soon after that event, were transplanted from France the stocks from which have sprung the respectable families of Bonneau, Bounetheau, Bordeaux, Benoist, Boiseau, Bocquet, Bacot, Chevalier, Cordes, Couterier, Chastaignier, Dupre, Delysle, Dubose, Dubois, Deveaux, Dutarque, De la Consilière, De Leiseline, Douxsaint, Du Pont, Du Bourdieu, D'Harriette, Faucheraud, Foissin, Faysoux, Gaillard, Gendron, Gignilliat, Guerard, Godin, Girardeau, Guerin, Gourdine, Horry, Huger, Jeannerette, Legare, Laurens, La Roche, Lenud, Lansac, Marion, Mazyck, Manigault, Mellichamp, Mouzon, Michau, Neufville, Prioleau,* Peronneau, Perdriau, Porcher, Postell, Peyre, Poyas, Ravenel, Royer, Simons, Sarazin, St. Julien, Serre, Trezevant.

QUAKERS,

A SECT which took its rise in England about the middle of the seventeenth century, and rapidly found its way into other countries in Europe, and into the English settlements in North America. The members of this society, we believe, called themselves at first *Seekers*, from their seeking the truth; but after the society was formed, they assumed the appellation of Friends. The name of Quakers was given to them by their enemies, and though an epithet of reproach, seems to be stamped upon them indelibly. George Fox is supposed to be their first founder; but after the restoration, Penn and Barclay gave to their principles a more regular form.

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* The Rev. Elias Prioleau, the founder of the eminently respectable family of that name in Carolina, migrated thither soon after the revocation of the edict of Nantes, and brought with him from France a considerable part of his Protestant congregation. He was the grandson of Anthoine Prioli, who was elected Doge of Venice in the year 1618. Many of his numerous descendants, who were born and constantly resided in or near Charleston, have approached or exceeded their seventieth year; and several have survived, or now survive, their eightieth.

The doctrines of their society have been variously represented; and some have thought and taken pains to prove them favorable to Socinianism. But, according to Penn, they believe in the Holy Three, or the trinity of the Father, Word, and Spirit, agreeably to the Scripture. In reply to the charge that they deny Christ to be God, Penn says "that it is a most untrue and uncharitable censure —that they truly and expressly own him to be so according to the Scripture." To the objection that they deny the human nature of Christ, he answers, "We never taught, said, or held so gross a thing, but believe him to be truly and properly man like us, sin only excepted." The doctrines of the fall, and the redemption by Christ, are, according to him, believed firmly by them; and he declares "that they own Jesus Christ as their sacrifice, atonement, and propitiation."

But we shall here state a further account of their principles and discipline, as extracted from a summary transmitted from one of their most respectable members.

They tell us that about the beginning of the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible church to seek the Lord in retirement. Among these was their *honorable elder*, *George Fox*, who, being quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God without directing the people where to find the like consolation and instruction. In the course of his travels, he met with many seeking persons in circumstances similar to his own, and these readily received his testimony. They then give us a short account of their sufferings and different settlements; they also vindicate Charles II. from the character of a persecutor; acknowledging that, though they suffered much during his reign, he gave as little countenance as he could to the severities of the legislature. They even tell us that he exerted his influence to rescue their friends from the unprovoked and cruel persecutions they met with in New England; and they speak with becoming gratitute of the different acts passed in their favor during the reigns of William and Mary, and George I. They then proceed to give us the following account of their doctrine: —

"We agree with other professors of the Christian name, in the belief of one eternal God, the Creator and Preserver of the universe: and in Jesus Christ his Son, the Messiah and mediator of the new covenant (Heb. xii. 24).

"When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and, contented with that knowledge which divine wisdom hath *seen* meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless we acknowledge and assert the divinity of Christ, who is the wisdom and power of God unto salvation (1 Cor. i. 24).

"To Christ alone we give the title of the Word of God, (John i. 1), and not to the Scriptures, although we highly esteem these sacred writings, in subordination to the Spirit (2 Pet. i. 21) from which they were given forth; and we hold, with the apostle Paul, that they are able to make wise unto salvation, through faith, which is in Christ Jesus (2 Tim. iii. 15).

"We reverence those most excellent precepts which are recorded in Scripture to have been delivered by our great Lord; and we firmly believe that they are practicable, and binding on every Christian; and that in the life to come every man will be rewarded according to his works (Matt. xvi. 27). And, further, it is our belief that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man (John i. 9), every man coming into the world is endued with a measure of the light, grace, or good Spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this divine grace, which comes by him who hath overcome the world (John xvi. 33), is, to those who humbly and sincerely seek it, an all-sufficient and present help in time of need. By this the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, unto the marvellous light and kingdom of the Son of God.

"Being thus persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of light and of spirits, in spirit and in truth: therefore we consider, as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One (1 John ii. 20, 27). Yet, although true worship is not confined to time and place, we think it incumbent on Christians to meet often together (Heb. x. 25), in testimony of their dependence on the heavenly Father, and for a renewal of their spiritual strength: nevertheless, in the performance of worship, we dare not depend for our acceptance with him on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us; believing even a single sigh (Rom. vii. 24) arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.

"From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source; for that which is needful for man's own direction, and for his acceptance with God (Jer. xxiii. 30 to 32), must be eminently so to enable him to be helpful to others. Accordingly, we believe that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry, and that this holy influence is not at our command, or to be procured by study, but in the free gift of God to chosen and devoted servants. Hence arises our testimony against preaching for hire, in contradiction to Christ's positive command, 'Freely ye have received, freely give' (Matt. x. 8); and hence our conscientious refusal to support such ministry by tithes, or other means.

"As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the Gospel dispensation, as foretold by the prophet Joel (Joel ii. 28, 29); and noticed by the apostle Peter (Acts ii. 16, 17).

"There are two ceremonies in use among most professors of the Christian name,—water baptism, and what is termed the Lord's Supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter of maintaining communion with him. But as we have been convinced that nothing short of his redeeming power, invariably revealed, can set the soul free from the thraldom of sin, by this power alone we believe salvation to be effected. We hold that, as there is one Lord and one faith (Eph. iv. 5), so his baptism is one in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner John, belonged, as the latter confessed, to an inferior dispensation (John iii. 30).

"With respect to the other rite, we believe that communion between Christ and his church is not maintained by that nor any other external performance, but only by a real participation of his divine nature (1 Pet. ii. 4) through faith; that this is the supper alluded to in the Revelation (Rev. vii. 20): 'Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me;' and that where the substance is attained, it is unnecessary to attend to the shadow, which doth not confer grace, and concerning which opinions so different and animosities so violent have arisen.

"Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only, whilst others are left without it, nor, thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will to the guidance of his pure, unerring Spirit, through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank (Matt. v. 48; Eph. iv. 13; Col. iv. 12).

"There are not many of our tenets more generally known than our testimony against oaths, and against war. With respect to the former of these, we abide literally by Christ's positive injunction, delivered in his sermon on the mount, 'Swear not at all' (Matt. v. 34). From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself (Matt. v. 39, 44, &c.; xxvi. 52, 53; Luke xxii. 51; John xviii. 11), and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are in their origin and effects utterly repugnant to the Gospel, which still breathes peace and good-will to men. We also are clearly of the judgment that if the benevolence of the Gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more from enslaving, their brethren (of whatever color or complexion), for whom, as for themselves, Christ died; and would even influence their conduct in their treatment of the brute creation, which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

"Some of our ideas have, in former times, as hath been shown, subjected our friends to much suffering from government, though to the salutary purposes of government our principles are a security. They inculcate submission to the laws in all cases wherein conscience is not violated. But we hold that as Christ's kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion, but to maintain the external peace and good order of the community. We therefore think persecution, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

"It is well known that the society, from its first appearance, has disused those names of the months and days, which, having been given in honor of the heroes or false gods of the heathen, originated in their flattery or superstition; and the custom of speaking to a single person in the plural number, as having arisen also from motives of adulation. Compliments, superfluity of apparel and furniture, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity and sincerity of a Christian life; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction by which we are guided to an everlasting inheritance.

"To conclude: although we have exhibited the several tenets which distinguish our religious society as objects of our belief, yet we are sensible that a true and living faith is not produced in the mind of man by his own effort, but is the free gift of God in Christ Jesus (Eph. ii. 8), nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience (John

vii. 17). Therefore, although for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us should be previously convinced of those doctrines which we esteem essential, yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the church. We prefer the judging of men by their fruits, and depending on the aid of Him who, by his prophet, hath promised to be 'a spirit of judgment to him that sitteth in judgment.' (Is. xxviii. 6.) Without this, there is a danger of receiving numbers into outward communion, without any addition to that spiritual sheep-fold, whereof our blessed Lord declared himself to be both the door and the shepherd (John x. 7, 11); that is, such as know his voice and follow him in the paths of obedience.

"In the practice of discipline, we think it indispensable that the order recommended by Christ himself be invariably observed (Matt. xviii. 15, 17).

"To effect the salutary purposes of discipline, meetings were appointed at an early period of the society, which, from the times of their being held, were called quarterly meetings. It was afterwards found expedient to divide the districts of those meetings, and to meet more frequently, from whence arose monthly meetings, subordinate to those held quarterly. At length, in 1669, a yearly meeting was established, to superintend, assist, and provide rules for the whole, previously to which general meetings had been occasionally held.

"A monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into other monthly meetings certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of our discipline be put in practice; and when any case of complaint or disorderly conduct comes to their knowledge, to see that private admonition, agreeably to the gospel rule before mentioned, be given, previously to its being laid before the monthly meeting.

"When a case is introduced, it is usual for a small committee to be appointed to visit the offender, to endeavor to convince him of his error, and to induce him to forsake and condemn it. If they succeed, the person is by minute declared to have made satisfaction for the offence; if not, he is disowned as a member of the society.

"In disputes between individuals, it has long been the decided judgment of the society that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly meeting that such be disowned.

"To monthly meetings also belongs the allowing of marriages; for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry appear together, and propose their intention to the monthly meeting; and if not attended by their parents and guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting, to which the parties also come and declare the continuance of their intention, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriage the monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last-mentioned records; and an order for the interment, countersigned by the grave-maker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made; on both which occasions it frequently falls out that one or more friends present have somewhat to express for the edification of those who attend; but no religious rite is considered as an essential part of burial.

"Several monthly meetings compose a quarterly meeting. At the quarterly meeting are produced written answers from the monthly meetings to certain queries respecting the conduct of their members, and the meeting's care over them. The accounts thus received are digested into one, which is sent, also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them. There are seven yearly meetings, viz.: 1. London, to which come representatives from Ireland; 2 New England; 3. New York; 4. Pennsylvania and New Jersey; 5. Maryland; 6. Virginia; 7. The Carolinas and Georgia.

"The yearly meeting has the general superintendence of the society in the country in which it is established; and, therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives its advice, making such regulations as appear to be requisite, or excites to the observance of those already made; and sometimes appoints committees to visit those quarterly meetings which appear to be in need of immediate advice. Appeals from the judgment of quarterly meetings are here finally determined; and a brotherly correspondence, by epistles, is maintained with other yearly meetings.

"In this place it is proper to add, that, as we believe women may be rightly called to the work of the ministry, we also think that to them belongs a share in the support of our Christian discipline; and that some parts of it wherein their own sex is concerned, devolve on them with peculiar propriety; accordingly they have monthly, quarterly, and yearly meetings of their own sex, held at the same time, and in the same place with those of the men; but separately, and without the power of making rules; and it may be remarked, that during the persecutions which in the last century occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

"In order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex who, by their experience in the work of religion, are qualified for that service, the monthly meetings are advised to select such, under the denomination of elders. These, and ministers approved by their monthly meetings, have meetings peculiar to themselves, called meetings of ministers and elders; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly meeting. They are conducted by rules prescribed by the yearly meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct.

"It is to a meeting of this kind in London, called the second day's morning meeting, that the revisal of manuscripts concerning our principles, previously to publication, is intrusted by the yearly meeting; and also the granting, in the intervals of the yearly meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry in foreign parts, in addition to those granted by their monthly or quarterly meetings. When a visit of this kind doth not extend beyond Great Britain, a certificate from the monthly meeting of which the minister is a member, is sufficient; if to Ireland, the concurrence of the quarterly meeting is also required. Regulations of similar tendency obtain in other yearly meetings.

"The yearly meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience' sake, which hath continued with great use to the society to this day. It is composed of friends, under the name of correspondents, chosen by the several quarterly meetings, and who reside in or near the society. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in London on emergency. The names of all these correspondents, previously to their being recorded as such, are submitted to the approbation of the yearly meeting. Those of the men who are approved ministers are also members of this meeting, which is called the meeting for sufferings—a name arising from its original purpose, which is not yet become entirely obsolete.

"The yearly meeting has intrusted the meeting for sufferings with the care of printing and distributing books, and with the management of its stock; and, considered as a standing committee of the yearly meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the society, and requiring immediate attention, particularly of those circumstances which may occasion an application to government.

"There is not, in any of the meetings which have been mentioned, any president, as we believe that divine wisdom alone ought to preside; nor hath any member a right to claim pre-eminence over the rest. The office of clerk, with a few exceptions, is undertaken voluntarily by some member, as is also the keeping of the records. When these are very voluminous, and require a house for their deposit (as is the case in London, where the general records of the society in Great Britain are kept). a clerk is hired to have the care of them; but except a few clerks of this kind, and persons who have the care of meeting-houses, none receive any stipend or gratuity for their services in our religious society."

George Fox, the founder of this sect, was brought before two justices in Derbyshire, one of whom reviled him, and bade him *tremble* at the word of the Lord. From this circumstance arose the appellation *Quakers*, usually given to his followers; they call themselves *Friends*, from the scriptural salutation, "Our friends salute thee." In 1656 they came to America, and settled principally in Pennsylvania. They are opposed to the practice of taking oaths, and to war, in all its forms. They agree with the Baptists in denying the validity of infant baptism. They extend the privilege of preaching the gospel to females as well as to males. They have also peculiar notions in regard to dress, plainness and simplicity in language, etc.

Within a few years past, in this country, there has been a serious schism among the Quakers — a part professing the doctrines of Unitarianism, and called *Hicksites*, from their leader, the late Elias Hicks; the other portion adhering to the orthodox doctrines. It having been made a question which of them ought to be considered as *seceding* from the doctrines of the original sect, the yearly meeting of the Friends in London, May 20, 1829, sent forth an epistle containing a statement of their belief; from which it appears that they fully believe in the inspiration of the Scriptures, the supreme divinity of our Lord Jesus Christ, and in the atonement by his sufferings and death. By late reports, it appears that there are in the United States about 150,000 members of this society, of whom more than 50,000 are Hicksites; the remainder principally orthodox.

ARIANS.

ARIANS, followers of Arius, a presbyter of the church of Alexandria, about 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created — the instrument, by whose subordinate operation he formed the universe; and, therefore, inferior to the Father both in nature and dignity; also, that the Holy Ghost was not God, but created by the power of the Son.

The Arians owned that the Son was the Word; but denied that Word to have been eternal. They held that Christ had nothing of man in him but the flesh, to which the λογος, or word, was joined, which was the same as the soul in us. The Arians were first condemned and anathematized by a council at Alexandria, in 320, under Alexander, bishop of that city, who accused Arius of impiety, and caused him to be expelled from the communion of the church; and afterwards by 380 fathers in the general council of Nice, assembled by Constantine, in 325. His doctrine, however, was not extinguished; on the contrary, it became the reigning religion, especially in the east.

Arius was recalled from banishment by Constantine in two or three years after the council of Nice, and the laws that had been enacted against him were repealed. Notwithstanding this, Athanasius, then bishop of Alexandria, refused to admit him and his followers to communion. This so enraged them, that, by their interest at court, they procured that prelate to be deposed and banished; but the church of Alexandria still refusing to admit Arius into their communion, the emperor sent for him to Constantinople; where upon delivering in a fresh confession of his faith in terms less offensive, the emperor commanded him to be received into their communion; but that very evening, it is said, Arius died as his friends were conducting him in triumph to the great church of Constantinople.

Arius, pressed by a natural want, stepped aside, but expired on the spot, his bowels gushing out. The Arian party, however, found a protector in Constantinus, who succeeded his father in the East. They underwent various revolutions and persecutions under succeeding emperors, till, at length, Theodosius the Great exerted every effort to suppress them. Their doctrine was carried, in the fifth century, into Africa, under the Vandals; and into Asia under the Goths. Italy, Gaul, and Spain, were also deeply infected with it; and towards the commencement of the sixth century, it was triumphant in many parts of Asia, Africa, and Europe; but it sunk almost at once, when the Vandals were driven out of Africa, and the Goths out of Italy by the arms of Justinian. However, it revived again in Italy, under the protection of the Lombards, in the seventh century, and was not extinguished till about the end of the eighth. Arianism was again revived in the West by Servetus, in 1531, for which he suffered death.

After this, the doctrine got footing in Geneva and in Poland; but at length degenerated in a great measure into Socinianism. Erasmus, it is thought, aimed at reviving it, in his commentaries on the New Testament; and the learned Grotius seems to lean that way. Mr. Whiston was one of the first divines who revived this controversy in the eighteenth century. He was followed by Dr. Clarke, who was chiefly opposed by Dr. Waterland. Those who hold the doctrine which is usually called *Low Arianism*, say that Christ pre-existed; but not as the eternal Logos of the Father, or as the being by whom he made the worlds, and had intercourse with the patriarchs, or as having any certain rank or employment whatever in the divine dispensations. In modern times, the term *Arian* is indiscriminately applied to those who consider Jesus simply subordinate to the Father. Some of them believe Christ to have been the creator of the world; but they all maintain that he existed previously to his incarnation, though in his pre-existent state they assign him different degrees of dignity. Hence the terms *High* and *Low Arian.*

ARMENIANS.

THE Armenians are the inhabitants of Armenia, whose religion is the Christian of the Eutychian sect; that is, they hold but one nature in Jesus Christ. They assert also the procession of the Holy Ghost from the Father only. They believe that Christ, at his descent into hell, freed the souls of the damned from thence, and reprieved them to the end of the world, when they shall be remanded to eternal flames. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection, notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. The Armenian clergy consist of patriarchs, archbishops, doctors, secular priests, and monks. The Armenian monks are of the order of St. Basil; and every Wednesday and Friday they eat neither fish, nor eggs, nor oil, nor anything made of milk; and during Lent they live upon nothing but roots. They have seven sacraments, baptism, confirmation, penance, the eucharist, extreme unction, orders, and matrimony. They admit infants to the communion at two or three months old. They seem to place the chief part of their religion in fastings and abstinences; and, among the clergy, the higher the degree, the lower they must live; insomuch, that it is said the archbishops live on nothing but pulse. They consecrate holy water but once a year, at which time every one fills a pot and carries it home, which brings in a considerable revenue to the church.

ARMINIANS.

The Arminians are persons who follow the doctrines of Arminius, who was pastor at Amsterdam, and afterwards professor of divinity at Leyden. Arminius had been educated in the opinions of Calvin; but, thinking the doctrine of that great man with regard to free will, predestination, and grace, too severe, he began to express his doubts concerning them in the year 1591; and, upon further inquiry, adopted the sentiments of those whose religious system extends the love of the Supreme Being and the merits of Jesus Christ to all mankind. The Arminians are also called Remonstrants, because, in 1611, they presented a remonstrance to the states-general, wherein they state their grievances, and pray for relief.

The distinguishing *tenets* of the Arminians may be comprised in the five following articles relative to predestination, universal redemption, the corruption of man, conversion, and perseverance, viz.:

I. That God, from all eternity, determined to bestow salvation on those who he foresaw would persevere unto the end; and to inflict everlasting punishments on those who should continue their unbelief, and resist his divine succors; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness.

II. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of divine benefits.

III. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ.

IV. That this divine grace or energy of the Holy Ghost begins and perfects everything that can be called good in man, and, consequently, all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with a greater latitude.

V. That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state. The first Arminians, indeed, had some doubt with respect to the closing part of this article; but their followers uniformly maintain "that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins."

After the appointment of Arminius to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced; and the freedom with which he published and defended them, exposed him to the resentment of those that adhered to the theological system of Geneva, which then prevailed in Holland; but his principal opponent was Gomar, his colleague. The controversy which was thus begun became more general after the death of Arminius, in the year 1609, and threatened to involve the United Provinces in civil discord. The Arminian tenets gained ground under the mild and favorable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvanists or Gomarists, as they were now called, appealed to a national synod; accordingly, the synod of Dort convened, by order of the states-general, in 1618; and was composed of ecclesiastic deputies from the United Provinces, as well as from the reformed churches of England, Hessia, Bremen, Switzerland, and the Palatinate. The principal advocate in favor of the Arminians was Episcopius, who at that time was professor of divinity at Leyden. It was first proposed to discuss the principal subjects in dispute, that the Arminians should be allowed to state and vindicate the grounds on which their opinions were founded; but, some difference arising as to the proper mode of conducting the debate, the Arminians were excluded from the assembly, their case was tried in their absence, and they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. A curious account of the proceedings of the above synod may be seen in a series of letters written by Mr. John Hales, who was present on the occasion.

In consequence of the above-mentioned decision, the Arminians were considered as enemies to their country and its established religion, and were much persecuted. They were treated with great severity, and deprived of all their posts and employments; their ministers were silenced, and their congregations were suppressed. The great Barneveldt was beheaded on a scaffold; and the learned Grotius, being condemned to perpetual imprisonment, fled, and took refuge in France.

After the death of Prince Maurice, who had been a violent partisan in favor of the Gomarists, in the year 1625, the Arminian exiles were restored to their former reputation and tranquillity; and, under the toleration of the state, they erected churches and founded a college at Amsterdam, appointing Episcopius the first theological professor. The Arminian system has very much prevailed in England since the time of Archbishop Laud, and its votaries in other countries are very numerous. It is generally supposed that a majority of the clergy in both the established churches of Great Britain favor the Arminian system, notwithstanding their articles are strictly Calvinistic. The name of Mr. John Wesley need hardly be mentioned here. Every one knows what an advocate he was for the tenets of Arminius, and the success he met with.

THE BAXTERIANS

Are so called from the learned and pious Mr. Richard Baxter, who was born in the year 1615. His design was to reconcile Calvin and Arminius: for this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works: and that others to whom the gospel is preached have common grace, which, if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation.

Mr. Baxter maintains that there may be a certainty of perseverance here, and yet he cannot tell whether a man may not have so weak a degree of saving grace as to lose it again.

In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author: — 1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering. — 2. It was to Adam, as the common father of lapsed mankind, that God made the promise (Gen. iii. 15). The conditional new covenant does equally give Christ, pardon, and life to all mankind, on condition of acceptance. The conditional grant is universal: *Whoever believeth shall be saved.* — 3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits of his procuring.

There are, Mr. Baxter allows, certain fruits of Christ's death which are proper to the elect only:—1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ as his living members. — 2. The actual forgiveness of sin as to the spiritual and eternal punishment. — 3. Our reconciliation with God, and adoption and right to the heavenly inheritance.—4. The Spirit of Christ to dwell in us and sanctify us, by a habit of divine love, Rom. viii. 9–13; Gal. v. 6. — 5. Employment in holy, acceptable service, and access in prayer, with a promise of being heard through Christ, Heb. ii. 5, 6; John xiv. 13. — 6. Well-grounded hopes of salvation, peace of conscience, and spiritual communion with the Church mystical in heaven and earth, Rom. v. 12; Heb.

xii. 22. — 7. A special interest in Christ and intercession with the Father, Rom. viii. 32, 33. 8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection, Phil. iii. 20, 21; 2 Cor. v. 1, 2, 3.

Christ has made a conditional deed of gift of these benefits to all mankind; but the elect only accept and possess them. Hence he infers that, though Christ never absolutely intended or decreed that his death should eventually put all men in possession of those benefits, yet he did intend and decree that all men should have a conditional gift of them by his death.

Baxter, it is said, wrote one hundred and twenty books, and had sixty written against him. Twenty thousand of his Call to the Unconverted were sold in one year. He told a friend that six brothers were converted by reading that Call. The eminent Mr. Elliott, of New England, translated this tract into the Indian tongue. A young Indian prince was so taken with it, that he read it with tears, and died with it in his hand.

SHAKERS.

A SECT which was instituted about the year 1774, in England. Ann Lee, whom they style the Elect Lady, is the head of this party. They assert that she is the woman spoken of in the 12th chapter of Revelations, and that she speaks seventy-two tongues; and though those tongues are unintelligible to the living, she converses with the dead, who understand her language. They add further, that she is the mother of all the elect, and that she travails for the whole world; that, in fine, no blessing can descend to any person but only by and through her, and that in the way of her being possessed of their sins by their confessing and repenting of them, one by one, according to her direction. They vary in their exercises: their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartments, moving about with extraordinary transport, singing sometimes one at a time, and sometimes more. This elevation affects the nerves, so that they have intervals of shuddering, as if they were in a violent fit of the ague. They sometimes clap their hands, and leap so high as to strike the joists above their heads. They throw off their outside garment in these exercises, and spend their strength very cheerfully this way: their chief speaker often calls for their attention, when they all stop, and hear some harangue, and then begin dancing again. They assert that their dancing is the token of the great joy and happiness of the Jerusalem state, and denotes the victory over sin. One of their most favorite exertions is turning round very swiftly for an hour or two. This, they say, is to show the great power of God. Such is the account which different writers have given us of this sect; but others observe that though, at first, they used these violent gesticulations, now they have "a regular, solemn, uniform *dance*, or genuflection, to a regular, solemn hymn, which is sung by the elders, and as regularly conducted as a proper band of music." See *New York Theol. Mag.* for Nov. and Dec. 1795.

SHAKERS IN THE UNITED STATES.

This society is sometimes called the *Millennial Church.* They are denominated *Shakers*, from the violent bodily commotions with which they are sometimes seized. In 1780, ten or twelve individuals came to this country from

England. In 1787, they formed themselves into a society at New Lebanon, New York, and established a community of goods in all respects. Their general employments are agriculture and the mechanic arts. They are remarkable for their neatness, sobriety, honesty, and harmlessness. Their peculiar manner of worship is by *dancing*. Societies of Shakers are formed at Alfred and New Gloucester, Me.; Canterbury and Enfield, N. H.; Shirley, Harvard, Tyringham, and Hancock, Mass.; Enfield, Conn.; Watervliet and New Lebanon, N. Y.; Union Village and Watervliet, Ohio; Pleasant Hill and South Union, Ky. Number of societies 16; preachers, 45; population, 5,400.

THEOPHILANTHROPISTS

Are a sect of Deists who, in September, 1796, published at Paris a sort of catechism or directory for social worship, under the title of *Manuel des Theanthrophiles.* This religious breviary found favor; the congregation became numerous; and in the second edition of their Manuel they assumed the less harsh denomination of *Theophilanthropists, i. e.*, lovers of God and man. According to them, the temple the most worthy of the Divinity is the universe. Abandoned sometimes under the vault of heaven to the contemplation of the beauties of nature, they render its Author the homage of adoration and of gratitude. They nevertheless have temples erected by the hands of men, in which it is more commodious for them to assemble, to hear lessons concerning his wisdom. Certain moral inscriptions, a simple altar, on which they deposit a sign of gratitude for the benefits of the Creator, such flowers or fruits as the seasons afford, a tribute for the lectures and discourses, form the whole of the ornaments of their temples.

The first inscription, placed above the altar, recalls to remembrance the two religious dogmas which are the foundation of their moral.

First inscription.—We believe in the existence of God, in the immortality of the soul. *Second inscription.*—Worship God, cherish your kind, render yourselves useful to your country. *Third inscription.* — Good is everything which tends to the preservation or the perfection of man. Evil is everything which tends to destroy or deteriorate him. *Fourth inscription.*—Children, honor your fathers and mothers; obey them with affection, comfort their old age. Fathers and mothers, instruct your children. *Fifth inscription.*—Wives, regard your husbands, the chiefs of your houses. Husbands, love your wives, and render yourselves reciprocally happy.

From the concluding part of the *Manuel* of the Theophilanthropists, we may learn something more of their sentiments. "If any one ask you," say they, "what is the origin of your religion and of your worship, you can answer him thus: Open the most ancient books which are known, seek there what was the religion, what the worship of the first human beings of which history has preserved the remembrance. There you will see that their religion was what we now call *natural religion*, because it has for its principle even the Author of nature. It is he that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth; this religion, which consists in worshipping God and cherishing our kind, is what we express by one single word, that of *Theophilanthropy*. Thus our religion is that of our first parents; it is yours; it is ours; it is the universal religion. As to our worship, it is also that of our first fathers. See even in the most ancient writings, that the exterior signs by which they rendered their homage to the Creator were of great simplicity. They dressed for him an altar of earth; they offered him, in sign of their gratitude and of their submission, some of the productions which they held of his liberal hand. The fathers exhorted their children to virtue; they all encouraged one another, under the auspices of the Divinity, to the accomplishment of their duties. This simple worship the sages of all nations have not ceased to profess, and they have transmitted it down to us without interruption.

"If they yet ask you of whom you hold your mission, answer, we hold it of God himself, who, in giving us two arms to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good to bring us together to virtue; of God, who has given experience and wisdom to the aged to guide the young, and authority to fathers to conduct their children.

"If they are not struck with the force of those reasons, do not farther discuss the subject, and do not engage yourself in controversies, which tend to diminish the love of our neighbors. Our principles are the Eternal Truth; they will subsist, whatever individuals may support or attack them, and the efforts of the wicked will not even prevail against them. Rest firmly attached to them, without attacking or defending any religious system; and remember that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good; it is the only road to happiness." So much for the divinity of the Theophilanthropists; a system entirely defective, because it wants the true foundation, — the word of God; the grand rule of all our actions, and the only basis on which our hopes and prospects of success can be built.

GNOSTICS.

The Gnostics were ancient heretics, famous from the first rise of Christianity, principally in the east. It appears from several passages of Scripture, particularly 1 John ii. 18; 1 Tim. vi. 20; Col. ii. 8; that many persons were infected with the Gnostic heresy in the first century; though the sect did not render itself conspicuous, either for numbers or reputation, before the time of Adrian, when some writers erroneously date its rise. The name was adopted by this sect, on the presumption that they were the only persons who had the true *knowledge* of Christianity. Accordingly, they looked on all other Christians as simple, ignorant, and barbarous persons, who explained and interpreted the sacred writings in a low, literal, and unedifying signification. At first, the Gnostics were the only philosophers and wits of those times, who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of Scripture. But Gnostics afterwards became a generical name, comprehending divers sects and parties of heretics, who rose in the first centuries; and who, though they differed among themselves as to circumstances, yet all agreed in some common principles. They corrupted the doctrine of the Gospel by a profane mixture of the tenets of the oriental philosophy, concerning the origin of evil and the creation of the world, with its divine truths. Such were the Valentinians, Simonians, Carpocratians, Nicolaitans, &c.

Gnostic sometimes also occurs in a good sense, in the ancient ecclesiastical writers, particularly Clemens Alexandrinus, who in the person of his Gnostic describes the characters and qualities of a perfect Christian. This point he labors in the seventh book of his *Stromata*, where he shows that none but the Gnostic or learned person has any true religion. He affirms that, were it possible for the knowledge of God to be separated from eternal salvation, the Gnostic would make no scruple to choose the knowledge; and that if God would promise him impunity in doing anything that he has once spoken against, or offer him heaven on those terms, he would never alter a whit of his measures. In this sense the father uses Gnostics, in opposition to the heretics of the same name; affirming that the true Gnostic is grown old in the study of the holy Scripture, and that he preserves the orthodox doctrine of the apostles, and of the church; whereas the false Gnostic abandons all the apostolical traditions as imagining himself wiser than the apostles.

Gnostics was sometimes also more particularly used for the successors of the Nicolaitans and Carpocratians, in the second century, upon their laying aside the names of the first authors. Such as would be thoroughly acquainted with all their doctrines, reveries, and visions, may consult *St. Irenæus*, *Tertullian*, *Clemens Alexandrinus*, *Origen*, and *St. Epiphanius;* particularly the first of these writers, who relates their sentiments at large, and confutes them. Indeed he dwells more on the Valentinians than any other sect of Gnostics; but he shows the general principles whereon all their mistaken opinions were founded, and the method they followed in explaining Scripture. He accuses them of introducing into religion certain vain and ridiculous genealogies, i. e. a kind of divine processions or emanations, which had no other foundation but in their own wild imagination. The Gnostics confessed that these æons, or emanations, were nowhere expressly delivered in the sacred writings; but insisted that Jesus Christ had intimated them in parables to such as could understand them. They built their theology not only on the Gospels and the epistles of St. Paul, but also on the law of Moses and the prophets. These last were peculiarly serviceable to them, on account of the allegories and allusions with which they abound, which are capable of different interpretations, though their doctrine concerning the creation of the world by one or more inferior beings of an evil or imperfect nature, led them to deny the divine authority of the books of the Old Testament, which contradicted this idle fiction, and filled them with an abhorrence of Moses and the religion he taught; alleging that he was actuated by the malignant author of this world, who consulted his own glory and authority, and not the real advantage of men. Their persuasion that evil resided in matter, as its centre and source, made them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body, and its reunion with the immortal spirit. Their notion that malevolent genii presided in nature, and occasioned diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, in order to weaken the powers, or suspend the influence of these malignant agents. The Gnostics considered Jesus Christ as the Son of God, and inferior to the Father, who came into the world for the rescue and happiness of miserable mortals, oppressed by matter and evil beings; but they rejected our Lord's humanity, on the principle that everything corporeal is essentially and intrinsically evil; and therefore the greatest part of them denied the reality of his sufferings. They set a great value on the beginning of the Gospel of St. John, where they fancied they saw a great deal of their æons, or emanations, under the terms, the *word*, the *life*, the *light*, &c. They divided all nature into three kinds of beings, viz.: *hylic*, or material; *psychic*, or animal; and *pneumatic*, or spiritual. On the like principle they also distinguished three sorts of men; *material*, *animal*, and *spiritual.* The first, who were material, and incapable of knowledge, inevitably perished, both soul and body; the third, such as the Gnostics themselves pretended to be, were all certainly saved; the psychic, or animal, who were the middle between the other two, were capable either of being saved or damned, according to their good or evil actions. With regard to their moral doctrines and conduct, they were much divided. The greatest part of this sect adopted very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications, with a view of purifying and exalting the mind. However, some maintained that there was no moral difference in human actions; and thus confounding right with wrong, they gave a loose rein to all the passions, and asserted the innocence of following blindly all their motions, and of living by their tumultuous dictates. They supported their opinions and practice by various authorities; some referred to fictitious and apocryphal writings of Adam, Abraham, Zoroaster, Christ, and his apostles; others boasted that they had deduced their sentiments from secret doctrines of Christ, concealed from the vulgar; others affirmed that they arrived at superior degrees of wisdom by an innate vigor of mind; and others asserted that they were instructed in these mysterious parts of theological science by Theudas, a disciple of St. Paul, and by Matthias, one of the friends of our Lord. The tenets of the ancient Gnostics were revived in Spain, in the fourth century, by a sect called the Priscillianists. At length the name *Gnostic*, which originally was glorious, became infamous, by the idle opinions and dissolute lives of the persons who bore it.

HUSSITES,

A PARTY of reformers, the followers of John Huss.—John Huss. from whom the Hussites take their name, was born in a little village in Bohemia, called Huss, and lived at Prague in the highest reputation, both on account of the sanctity of his manners and the purity of his doctrine. He was distinguished by his uncommon erudition and eloquence; and performed at the same time the functions of professor of divinity in the university, and of ordinary pastor in the church of that city. He adopted the sentiments of Wickliffe and the Waldenses; and, in the year 1407, began openly to oppose and preach against divers errors in doctrine, as well as corruptions in point of discipline, then reigning in the Church. Huss likewise endeavored to the utmost of his power to withdraw the university of Prague from the jurisdiction of Gregory XII., whom the king of Bohemia had hitherto acknowledged as the true and lawful head of the Church. This occasioned a violent quarrel between the incensed Archbishop of Prague and the zealous Reformer, which the latter inflamed and augmented from day to day, by his pathetic exclamations against the court of Rome, and the corruption that prevailed among the sacerdotal order.

There were other circumstances that contributed to inflame the resentment of the clergy against him. He adopted the philosophical opinions of the Realists, and vehemently opposed and even persecuted the Nominalists, whose number and influence were considerable in the University of Prague. He also multiplied the number of his enemies in the year 1408, by procuring through his own credit, a sentence in favor of the Bohemians, who disputed with the Germans concerning the number of suffrages which their respective nations were entitled to in all matters that were carried by election in this university. In consequence of a decree obtained in favor of the former, which restored them to their constitutional right of three suffrages, usurped by the latter, the Germans withdrew from Prague, and in the year 1409, founded a new academy at Leipsic. This event no sooner happened than Huss began to inveigh, with greater freedom than he had done before, against the vices and corruptions of the clergy; and to recommend in a public manner the writings and opinions of Wickliffe, as far as they related to the papal hierarchy, the despotism of the court of Rome, and the corruption of the clergy. Hence, an accusation was brought against him, in the year 1410, before the tribunal of John XXIII., by whom he was solemnly expelled from the communion of the Church. Notwithstanding this sentence of excommunication, he proceeded to expose the Romish Church with a fortitude and zeal that were almost universally applauded.

This eminent man, whose piety was equally sincere and fervent, though his zeal was perhaps too violent, and his prudence not always circumspect, was summoned to appear before the Council of Constance. Secured, as he thought from the rage of his enemies by the safe-conduct granted him by the Emperor Sigismund for his journey to Constance, his residence in that place, and his return to his own country, John Huss obeyed the order of the Council, and appeared before it to demonstrate his innocence, and to prove that the charge of his having deserted the Church of Rome was entirely groundless. However, his enemies so far prevailed, that by the most scandalous breach of public faith, he was cast into prison, declared a heretic, because he refused to plead guilty against the dictates of his conscience, in obedience to the Council, and burnt alive in 1415; a punishment which he endured with unparalleled magnanimity and resolution. When he came to the place of execution, he fell on his knees, sang portions of psalms, looked steadfastly towards heaven, and repeated these words: "Into Thy hands, O Lord, do I commit my spirit; Thou hast redeemed me, O most good and faithful God. Lord Jesus Christ assist and help me, that with a firm and present mind, by Thy most powerful grace I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of Thy most holy gospel." When the chain was put upon him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one?" When the fagots were piled up to his very neck, the Duke of Bavaria was officious enough to desire him to abjure. "No," says Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I seal with my blood." He said to the executioner, "Are you going to burn a goose? In one century you will have a *swan* you can neither roast nor boil." If he were prophetic, he must have meant Luther, who had a swan for his arms. The fire was then applied to the fagots; when the martyr sang a hymn, with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles and the noise of the multitude. At last his voice was cut short, after he had uttered, "Jesus Christ, thou Son of the living God, have mercy upon me," and he was consumed in a most miserable manner. The Duke of Bavaria ordered the executioner to throw all the martyr's clothes into the flames; after which his ashes were carefully collected, and cast into the Rhine.

But the cause in which this eminent man was engaged did not die with him. His disciples adhered to their master's doctrines after his death, which broke out into an open war. John Ziska, a Bohemian knight, in 1420, put himself at the head of the Hussites, who were now become a very considerable party, and threw off the despotic yoke of Sigismund, who had treated their brethren in the most barbarous manner. Ziska was succeded by Procopius, in the year 1424. Acts of barbarity were committed on both sides; for, notwithstanding the irreconcilable opposition between the religious sentiments of the contending parties, they both agreed in this one horrible principle, that it was innocent and lawful to persecute and extirpate with fire and sword the enemies of the true religion; and such they reciprocally appeared to each other. These commotions in a great measure subsided by the interference of the Council of Basil, in the year 1433.

The Hussites, who were divided into two parties, viz. the Calixtines and the Taborites, spread over all Bohemia and Hungary, and even Silesia and Poland; and there are, it is said, some remains of them still subsisting in those parts.

HUTCHINSONIANS.

Hutchinsonians, the followers of John Hutchinson, who was born in Yorkshire, in 1674. In the early part of his life he served the Duke of Somerset in the capacity of steward; and in the course of his travels from place to place, employed himself in collecting fossils. We are told that the large and noble collection bequeathed by Dr. Woodward to the University of Cambridge was actually made by him, and even unfairly obtained from him. In 1724, he published the first part of his curious book, called *Moses' Principia*, in which he ridiculed Dr. Woodward's Natural History of the Earth, and exploded the doctrine of gravitation established in Newton's Principia. In 1727, he published a second part of Moses' Principia, containing the principles of the Scripture philosophy. From this time to his death, he published a volume every year or two, which, with the manuscripts he left behind, were published in 1748, in 12 volumes, 8vo. On the Monday before his death, Dr. Mead urged him to be bled; saying, pleasantly, "I will soon send you to Moses," meaning his studies; but Mr. Hutchinson, taking it in the literal sense, answered, in a muttering tone, "I believe, doctor, you will;" and was so displeased, that he dismissed him for another physician; but he died in a few days after, August 28, 1737.

It appears to be a leading sentiment of this denomination, that all our ideas of divinity are formed from the ideas in nature, — that nature is a standing picture, and Scripture an application of the several parts of the picture, to draw out to, as the great things of God, in order to reform our mental conceptions. To prove this point, they allege that the Scriptures declare *the invisible things of God from the formation of the world are clearly seen, being understood by the things which are made; even his eternal power and Godhead*, (Rom. i. 20). *The heavens must declare God's righteousness and truth in the congregation of the saints*, (Ps. lxxxix. 5.) And, in short, the whole system of nature, in one voice of analogy, declares and gives us ideas of his glory, and shows us his handiwork. We cannot have any ideas of invisible things till they are pointed out to us by revelation; and as we cannot know them immediately, such as they are in themselves, after the manner in which we know sensible objects, they must be communicated to us by the mediation of such things as we already comprehend. For this reason the Scripture is found to have a language of its own, which does not consist of words, but of signs or figures taken from visible things; in consequence of which, the world we now see becomes a sort of commentary on the mind of God, and explains the world in which we believe. The doctrines of the Christian faith are attested by the whole natural world; they are recorded in a language which has never been confounded; they are written in a text which shall never be corrupted.

The Hutchinsonians maintain that the great mystery of the Trinity is conveyed to our understanding by ideas of sense; and that the created substance of the air, or heaven, in its threefold agency of fire, light, and spirit, is the enigma of the one essence or one Jehovah in three persons. The unity of essence is exhibited by its unity of substance; the trinity, of conditions, fire, light, and spirit. Thus the one substance of the air, or heaven, in its three conditions, shows the unity in trinity; and its three conditions in or of one substance, the trinity in unity. For (says this denomination) if we consult the writings of the Old and New Testament, we shall find the persons of the Deity represented under the names and characters of the three material agents, fire, light, and spirit, and their actions expressed by the actions of these their emblems. The Father is called a consuming fire; and his judicial proceedings are spoken of in words which denote the several actions of fire. *Jehovah is a consuming fire; our God is a consuming fire*, (Deut. iv. 24; Heb. xii. 29). The Son has the name of light, and his purifying actions and offices are described by words which denote the actions and offices of light. *He is the true light, which lighteth* *every man that cometh into the world*, (John i. 9; Mal. iv. 2). The Comforter has the name of Spirit; and his animating and sustaining offices are described by words, for the actions and offices of the material spirit. His actions in the spiritual economy are agreeable to his type in the natural economy; such as inspiring, impelling, driving, leading, (Matt. ii. 1). The philosophic system of the Hutchinsonians is derived from the Hebrew Scriptures. The truth of it rests on these suppositions: 1. That the Hebrew language was formed under Divine inspiration, either all at once, or at different times, as occasion required; and that the Divine Being had a view in constructing it, to the various revelations which he in all succeeding times should make in that language; consequently, that its words must be the most proper and determinate to convey such truths as the Deity, during the Old Testament dispensation, thought fit to make known to the sons of men. Further than this, that the inspired penmen of those ages at least were under the guidance of heaven in the choice of words for recording what was revealed to them: therefore, that the Old Testament, if the language be rightly understood, is the most determinate in its meaning of any other book under heaven. 2. That whatever is recorded in the Old Testament is strictly and literally true, allowing only for a few common figures of rhetoric; that nothing contrary to truth is accommodated to vulgar apprehensions.

In proof of this, the Hutchinsonians argue in this manner. The primary and ultimate design of revelation is indeed to teach men divinity; but in subserviency to that, geography, history, and chronology, are occasionally introduced; all which are allowed to be just and authentic. There are also innumerable references to things of nature, and descriptions of them. If, then, the former are just, and to be depended on, for the same reason the latter ought to be esteemed philosophically true. Further, they think it not unworthy of God, that he should make it a secondary end of his revelation to unfold the secrets of his works; as the primary was to make known the mysteries of his nature, and the designs of his grace, that men might thereby be led to admire and adore the wisdom and goodness which the great Author of the universe has displayed throughout all his works. And as our minds are often referred to natural things for ideas of spiritual truths, it is of great importance, in order to conceive aright of divine matters, that our ideas of the natural things referred to be strictly just and true.

Mr. Hutchinson found that the Hebrew Scriptures had some capital words, which he thought had not been duly considered and understood; and which, he has endeavored to prove, contain in their radical meaning the greatest and most comfortable truths. The *cherubim* he explains to be a hieroglyphic of Divine construction, or a sacred image, to describe, as far as figures could go, the humanity united to Deity; and so he treats of several other words of similar import. From all which he concluded, that the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer; that the early Jews knew them to be types of his actions and sufferings; and, by performing them as such, were so far Christians both in faith and practice.

The Hutchinsonians have, for the most part, been men of devout minds, zealous in the cause of Christianity, and untainted with heterodox opinions, which have so often divided the church of Christ. The names of Romaine, Bishop Horne, Parkhurst, and others of this denomination, will be long esteemed, both for the piety they possessed, and the good they have been the instruments of promoting amongst mankind.

ICONOCLASTES.

Iconoclastes, or Iconoclastæ, breakers of images — a name which the Church of Rome gives to all who reject the use of images in religious matters. The word is Greek, formed from εικων, *image*, and κλαστειν, *rumpere*, "to break." In this sense not only the reformed, but some of the eastern churches, are called *iconoclastes*, and esteemed by them heretics, as opposing the worship of the images of God and the saints, and breaking their figures and representations in churches.

The opposition to images began in Greece, under the reign of Bardanes, who was created emperor of the Greeks a little after the commencement of the eighth century, when the worship of them became common. But the tumults occasioned by it were quelled by a revolution, which, in 713, deprived Bardanes of the imperial throne. The dispute, however, broke out with redoubled fury under Leo the Isaurian, who issued an edict in the year 726, abrogating, as some say, the worship of images; and ordering all the images, except that of Christ's crucifixion, to be removed out of the churches; but, according to others, this edict only prohibited the paying to them any kind of adoration or worship. This edict occasioned a civil war, which broke out in the islands of the Archipelago, and, by the suggestions of the priests and monks, ravaged a part of Asia, and afterwards reached Italy. The civil commotions and insurrections in Italy were chiefly promoted by the Roman pontiffs, Gregory I. and II. Leo was excommunicated; and his subjects in the Italian provinces violated their allegiance, and rising in arms, either massacred or banished all the emperor's deputies and officers. In consequence of these proceedings, Leo assembled a council at Constantinople in 730, which degraded Germanus, bishop of that city, who was a patron of images; and he ordered all the images to be publicly burnt, and inflicted a variety of punishments upon such as were attached to that idolatrous worship. Hence arose two factions, one of which adopted the adoration and worship of images, and on that account was called *iconoduli* or *iconolatræ;* and the other maintained that such worship was unlawful, and that nothing was more worthy the zeal of Christians than to demolish and destroy those statues and pictures which were the occasion of this gross idolatry; and hence they were distinguished by the titles of *iconomachi* (from εικων, *image*, and μαχω, *I contend*), and *iconoclastæ.* The zeal of Gregory II. in favor of image worship was not only imitated, but even surpassed, by his successor, Gregory III.; in consequence of which the Italian provinces were torn from the Grecian empire. Constantine, called Copronymus, in 764 convened a council at Constantinople, regarded by the Greeks as the seventh œcumenical council, which solemnly condemned the worship and usage of images. Those who, notwithstanding the decree of the council, raised commotions in the state, were severely punished, and new laws were enacted to set bounds to the violence of monastic rage. Leo IV., who was declared emperor in 755, pursued the same measures, and had recourse to the coercive influence of penal laws, in order to extirpate idolatry out of the Christian Church. Irene, the wife of Leo, poisoned her husband in 780; assumed the reins of the empire during the minority of her son Constantine; and in 786 summoned a council at Nice, in Bithynia, known by the name of the *Second Nicene Council,* which *abrogated* the laws and decrees against the new idolatry, restored the worship of images and of the cross, and denounced severe punishments against those who maintained that God was the only object of religious adoration. In this contest the Britons, Germans, and Gauls were of opinion that images might be lawfully continued in churches; but they considered the worship of them as highly injurious, and offensive to the Supreme Being. Charlemagne distinguished himself as a mediator in this controversy; he ordered four books concerning images to be composed, refuting the reasons urged by the Nicene bishops to justify the worship of images, which he sent to Adrian, the Roman pontiff, in 790, in order to engage him to withdraw his approbation of the decrees of the last Council of Nice. Adrian wrote an answer; and in 794, a council of 300 bishops, assembled by Charlemagne at Frankfort-on-the-Maine, confirmed the opinion contained in the four books, and solemnly condemned the worship of images.

In the Greek Church, after the banishment of Irene, the controversy concerning images broke out anew, and was carried on by the contending parties, during the half of the ninth century, with various and uncertain success. The Emperor Nicephorus appears, upon the whole, to have been an enemy to this idolatrous worship. His successor, Michael Curopalates, surnamed *Rhangabe*, patronized and encouraged it. But the scene changed on the accession of Leo, the Armenian, to the empire, who assembled a council at Constantinople, in 812, that abolished the decrees of the Nicene Council. His successor Michael, surnamed *Balbus*, disapproved of the worship of images, and his son Theophilus treated them with great severity. However, the Empress Theodora, after his death, and during the minority of her son, assembled a council at Constantinople in 842, which reinstated the decrees of the Second Nicene

Council, and encouraged image worship by a law. The council held at the same place under Protius, in 879, and reckoned by the Greeks the eighth general council, confirmed and renewed the Nicene decrees. In commemoration of this council, a festival was instituted by the superstitious Greeks, called the *Feast of Orthodoxy.* The Latins were generally of opinion that images might be suffered, as the means of aiding the memory of the faithful, and of calling to their remembrance the pious exploits and virtuous actions of the persons whom they represented; but they detested all thoughts of paying them the least marks of religious homage or adoration. The Council of Paris, assembled in 824 by Louis the Meek, resolved to allow the use of images in the churches, but severely prohibited rendering them religious worship; nevertheless, towards the conclusion of this century, the Gallican clergy began to pay a kind of religious homage to the images of saints, and their example was followed by the Germans and other nations. However, the Iconoclastes still had their adherents among the Latins; the most eminent of whom was Claudius, Bishop of Turin, who, in 823, ordered all images, and even the cross, to be cast out of the churches, and committed to the flames; and he wrote a treatise, in which he declared both against the use and worship of them. He condemned relics, pilgrimages to the Holy Land, and all voyages to the tombs of saints; and to his writings and labors it was owing that the city of Turin, and the adjacent country, was for a long time after his death much less infected with superstition than the other parts of Europe. The controversy concerning the sanctity of images was again revived by Leo, Bishop of Chalcedon, in the 11th century, on occasion of the Emperor Alexius's converting the figures of silver that adorned the portals of the churches into money, in order to supply the exigencies of the state. The bishop obstinately maintained that he had been guilty of sacrilege, and published a treatise, in which he affirmed that in these images there resided an inherent sanctity, and that the adoration of Christians ought not to be confined to the persons represented by these images, but extend to the images themselves. The emperor assembled a council at Constantinople, which determined that the images of Christ and of the saints were to be honored only with a relative worship; and that the invocation and worship were to be addressed to the saints only, as the servants of Christ, and on account of their relation to him as their master. Leo, dissatisfied with these absurd and superstitious decisions, was sent into banishment. In the western church, the worship of images was disapproved, and opposed by several considerable parties, as the Petrobrussians, Albigenses, Waldenses, etc.; till at length this idolatrous practice was abolished in many parts of the Christian world by the Reformation.

WICKLIFFITES,

The followers of the famous John Wickliffe, called "the first reformer," who was born in Yorkshire in the year 1324. He attacked the jurisdiction of the pope and the bishops. He was for this summoned to a council at Lambeth, to give an account of his doctrines: but being countenanced by the duke of Lancaster, was both times dismissed without condemnation. Wickliffe, therefore, continued to spread his new principles as usual, adding to them doctrines still more alarming; by which he drew after him a great number of disciples. Upon this, William Courtnay, archbishop of Canterbury, called another council in 1382, which condemned twenty-four propositions of Wickliffe and his disciples, and obtained a declaration of Richard II. against all who should preach them; but while these proceedings were agitating, Wickliffe died at Lutterworth, leaving many works behind him for the establishment of his doctrines. He was buried in his own church at Lutterworth, in Leicestershire, where his bones were suffered to rest in peace till the year 1428, when by an order from the pope, they were taken up and burnt. Wickliffe was doubtless a very extraordinary man, considering the times in which he lived. He discovered the absurdities and impositions of the church of Rome, and had the honesty and resolution to promulgate his opinions, which a little more support would probably have enabled him to establish; they were evidently the foundation of the subsequent Reformation.

WILKINSONIANS,

The followers of Jemima Wilkinson, who was born in Cumberland, R. I. In October, 1776, she asserted that she was taken sick, and actually died, and that her soul went to heaven, where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher; and declared she had an immediate revelation for all she delivered, and was arrived to a state of absolute perfection. It is also said she pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases; and if any person who had made application to her was not healed, she attributed it to his want of faith. She asserted that those who refused to believe these exalted things concerning her, will be in the state of the unbelieving Jews, who rejected the counsel of God against themselves; and she told her hearers that was the eleventh hour, and the last call of mercy that ever should be granted them: for she heard an inquiry in heaven, saying, "Who will go and preach to a dying world?" or words to that import; and she said she answered, "Here am I—send me;" and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping God, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumed the title of the universal friend of mankind; hence her followers distinguish themselves by the name of Friends.

WALDENSES,

Or Valdenses, a sect of reformers, who made their first appearance about the year 1160. They were most numerous about the valleys of Piedmont; and hence, some say, they were called Valdenses, or Vaudois, and not from Peter Valdo, as others suppose. Mosheim, however, gives this account of them: he says, that Peter, an opulent merchant of Lyons, surnamed *Valdensis*, or *Validisius*, from Vaux, or Waldum, a town in the marquisate of Lyons, being extremely zealous for the advancement of true piety and Christian knowledge, employed a certain priest, called *Stephanus de Evisa*, about the year 1160, in translating, from Latin into French, the four Gospels, with other books of holy Scripture, and the most remarkable sentences of the ancient doctors, which were so highly esteemed in this century. But no sooner had he perused these sacred books with a proper degree of attention, than he perceived that the religion which was now taught in the Roman church differed totally from that which was originally inculcated by Christ and his apostles. Struck with this glaring contradiction between the doctrines of the pontiffs and the truths of the Gospel, and animated with zeal, he abandoned his mercantile vocation, distributed his riches among the poor (whence the Waldenses were called *poor men of Lyons*), and, forming an association with other pious men, who had adopted his sentiments and his turn of devotion, he began, in the year 1180, to assume the quality of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity.

Soon after Peter had assumed the exercise of his ministry, the archbishop of Lyons, and the other rulers of the church in that province, vigorously opposed him. However, their opposition was unsuccessful; for the purity and simplicity of that religion which these good men taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honors which was conspicuous in the whole of their conduct and conversation, appeared so engaging to all such as had any sense of true piety, that the number of their followers daily increased. They accordingly formed religious assemblies, first in France, and afterwards in Lombardy; from whence they propagated their sect throughout the other provinces of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.

The attempts of Peter Waldus and his followers were neither employed nor designed to introduce new doctrines into the church, nor to propose new articles of faith to Christians. All they aimed at was, to reduce the form of ecclesiastical government, and the manners both of the clergy and people, to that amiable simplicity and primitive sanctity that characterized the apostolic ages, and which appear so strongly recommended in the precepts and injunctions of the Divine Author of our holy religion. In consequence of this design, they complained that the Roman church had degenerated, under Constantine the Great, from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the church were obliged, by their vocation, to imitate the poverty of the apostles, and to procure for themselves a subsistence by the work of their hands. They considered every Christian as, in a certain measure, qualified and authorized to instruct, exhort, and confirm the brethren in their Christian course; and demanded the restoration of the ancient penitential discipline of the church, *i. e.*, the expiation of transgressions by prayer, fasting, and alms, which the newly-invented doctrine of indulgences had almost totally abolished. They at the same time affirmed that every pious Christian was qualified and entitled to prescribe to the penitent the kind or degree of satisfaction or expiation that their transgressions required; that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins and testify his repentance to any true believer, and might expect from such the counsel and admonition which his case demanded. They maintained that the power of delivering sinners from the guilt and punishment of their offences belonged to God alone; and that indulgences, of consequence, were the criminal inventions of sordid avarice. They looked upon the prayers and other ceremonies that were instituted in behalf of the dead, as vain, useless, and absurd, and denied the existence of departed souls in an intermediate state of purification; affirming that they were immediately, upon their separation from the body, received into heaven, or thrust down to hell. These and other tenets of a like nature, composed the system of doctrine propagated by the Waldenses. It is evident that the ancient Waldenses denied the obligation of infant baptism, and that others rejected water baptism entirely; but Wall has labored to prove that infant baptism was generally practised among them.

Their rules of practice were extremely austere; for they adopted as the model of their moral discipline the sermon of Christ on the mount, which they interpreted and explained in the most rigorous and literal manner; and consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth; the inflicting of capital punishments, self-defence against unjust violence, and oaths of all kinds.

During the greatest part of the seventeenth century, those of them who lived in the valleys of Piedmont, and who had embraced the doctrine, discipline, and worship of the church of Geneva, were oppressed and persecuted in the most barbarous and inhuman manner by the ministers of Rome. This persecution was carried on with peculiar marks of rage and enormity in the years 1655, 1656, and 1696, and seemed to portend nothing less than the total extinction of that unhappy nation. The most horrid scenes of violence and bloodshed were exhibited in this theatre of papal tyranny; and the few Waldenses that survived were indebted for their existence and support to the intercession made for them by the English and Dutch governments, and also by the Swiss cantons, who solicited the clemency of the duke of Savoy on their behalf.

GREEK CHURCH.

The Greek Church comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. If to these we add the whole of the Russian empire in Europe, great part of Siberia in Asia, Astracan, Casan, and Georgia, it will be evident that the Greek church has a wider extent of territory than the Latin, with all the branches which have sprung from it; and that it is with great impropriety that the church of Rome is called by her members the *catholic* or universal church. That in these widely distant countries the professors of Christianity are agreed in every minute article of belief, it would be rash to assert; but there is certainly such an agreement among them, with respect both to faith and to discipline, that they mutually hold communion with each other, and are, in fact, but one church. It is called the Greek church, in contradistinction to the Latin or Roman church; as also the Eastern, in distinction from the Western church. We shall here present the reader with a view of its rise, tenets, and discipline.

The Greek church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century) became a point of great importance, on account of the jealousy and ambition which were at that time blended with it. Photius, the patriarch of Constantinople, being advanced to that see in the room of Ignatius, whom he procured to be deposed, was solemnly excluded by pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the emperor Michael, and the deposition of Photius, subsequent thereupon, seemed to have restored peace; for the emperor Basil held a council at Constantinople in the year 869, in which entire satisfaction was given to pope Adrian; but the schism was only smothered and suppressed a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the pope, since it made the church of Constantinople dependent on that of Rome, and set the pope above an œcumenical council; but, above all, the pride and haughtiness of the Roman court gave the Greeks a great distaste; and as their deportment seemed to insult his imperial majesty, it entirely alienated the affections of the emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, patriarch of Constantinople, opposed the Latins with respect to their making use of unleavened bread in the eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this, pope Leo IX. replied, and, in his apology for the Latins, declaimed very warmly against the false doctrine of the Greeks, interposing, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch in the church of Santa Sophia, which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for from that time the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

The following are some of the chief tenets held by the Greek church: — They disown the authority of the pope, and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age: baptism is performed by trine immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a Divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

Since the Greeks became subject to the Turkish yoke, they have sunk into the most deplorable ignorance, in consequence of the slavery and thraldom under which they groan; and their religion is now greatly corrupted. It is, indeed, little better than a heap of ridiculous ceremonies and absurdities. The head of the Greek church is the patriarch of Constantinople, who is chosen by the neighboring archbishops and metropolitans, and confirmed by the emperor or grand vizier. He is a person of great dignity, being the head and director of the Eastern church. The other patriarchs are those of Jerusalem, Antioch, and Alexandria. Mr. Tournefort tells us that the patriarchates are now generally set to sale and bestowed upon those who are the highest bidders. The patriarchs, metropolitans, archbishops, and bishops, are always chosen from among the caloyers, or Greek monks. The next person to a bishop, among the clergy, is an archimandrite, who is the director of one or more convents, which are called mandren; then come the abbot, the arch-priest, the priest, the deacon, the under-deacon, the chanter, and the lecturer. The secular clergy are subject to no rules, and never rise higher than high-priest. The Greeks have few nunneries, but a great many convents of monks, who are all priests, and (students excepted) obliged to follow some handicraft employment, and lead a very austere life.

The Russians adhere to the doctrine and ceremonies of the Greek church, though they are now independent of the patriarch of Constantinople. The Russian church, indeed, may be reckoned the first, as to extent of empire; yet there is very little of the power of vital religion among them. The *Roskolniki*, or, as they now call themselves, the *Starovertzi*, were a sect that separated from the church of Russia about 1666; they affected extraordinary piety and devotion, a veneration for the letter of the Holy Scriptures, and would not allow a priest to administer baptism who had that day tasted brandy. They harbored many follies and superstitions, and have been greatly persecuted; but, perhaps, there will be found among them "some that shall be counted to the Lord for a generation." Several settlements of German Protestants have been established on the Wolga. The Moravians also have done good in Livonia, and the adjacent isles in the Baltic under the Russian government.

MAHOMETANISM

Is the system of religion formed and propagated by Mahomet, and still adhered to by his followers. It is professed by the Turks and Persians, by several nations among the Africans, and many among the East Indians.

Mahomet was born in the reign of Anushirwan the Just, emperor of Persia, about the end of the sixth century of the Christian era. He came into the world under some disadvantages. His father Abd'allah was a younger son of Abd'almotalleb; and dying very young, and in his father's lifetime, left his widow and infant son in very mean circumstances, his whole subsistence consisting but of five camels and one Ethiopian she-slave. Abd'almotalleb was therefore obliged to take care of his grandchild Mahomet; which he not only did during his life, but at his death enjoined his eldest son Abu Taleb, who was brother to Abd'allah by the same mother, to provide for him for the future; which he very affectionately did, and instructed him in the business of a merchant, which he followed: and to that end he took him into Syria when he was but thirteen. He afterwards recommended him to Khadijah, a noble and rich widow, for her factor; in whose service he behaved himself so well, that, by making him her husband, she soon raised him to an equality with the richest in Mecca.

After he began by this advantageous match to live at his ease, it was, that he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one, professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one God.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin with the conversion of his own household. Having therefore retired with his family, as he had done several times before, to a cave in Mount Hara, he there opened the secret of his mission to his wife Khadijah; and acquainted her that the angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of God: he also repeated to her a passage which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of this first appearance which are related by the Mahometan writers. Khadijah received the news with great joy, swearing by Him in whose hands her soul was, that she trusted he would be the prophet of his nation; and immediately communicated what she had heard to her cousin Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably well versed in the Scriptures; and he readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses, was now sent to Mahomet. The first overture the prophet made was in the month of Ramadan, in the fortieth year of his age, which is therefore usually called the year of his mission.

Encouraged by so good a beginning, he resolved to proceed, and try for some time what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz. his wife Khadijah, his servant Zeid Ebn Haretha, to whom he gave his freedom on that occasion (which afterwards became a rule to his followers), and his cousin and pupil Ali, the son of Abu Taleb, though then very young; but this last, making no account of the other two, used to style himself the *first of believers*. The next person Mahomet applied to was Abd'allah Ebn Abi Kohafa, surnamed *Abu Becr*, a man of great authority among the Koreish, and one whose interest he well knew would be of great service to him, as it soon appeared; for Abu Becr being gained over, prevailed also on Othman Ebn Affan, Abd'alraham Ebn Awf, Saad Ebn Abbi Wakkus, At Zobeir al Awam, and Telha Ebn Obeidalla, all principal men of Mecca, to follow his example. These men were six chief companions, who, with a few more, were converted in the space of three years; at the end of which, Mahomet having, as he hoped, a sufficient interest to support him, made his mission no longer a secret, but gave out that God had commanded him to admonish his near relations; and in order to do it with more convenience and prospect of success, he directed Ali to prepare an entertainment, and invited the sons and descendants of Abd'almotalleb, intending then to open his mind to them. This was done, and about forty of them came; but Abu Laheb, one of his uncles, making the company break up before Mahomet had an opportunity of speaking, obliged him to give them a second invitation the next day; and when they were come, he made them the following speech: "I know no man in all Arabia who can offer his kindred a more excellent thing than I now do to you: I offer you happiness, both in this life, and in that which is to come: God Almighty hath commanded me to call you unto him. Who, therefore, among you, will be assistant to me herein, and become my brother and my vicegerent?" All of them hesitating and declining the matter, Ali at length rose up, and declared that he would be his assistant, and vehemently threatened those who should oppose him. Mahomet upon this embraced Ali with great demonstrations of affection, and desired all who were present to hearken to and obey him as his deputy; at which the company broke out into a great laughter, telling Abu Taleb that he must now pay obedience to his son.

This repulse, however, was so far from discouraging Mahomet, that he began to preach in public to the people, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers, which so highly provoked them, that they declared themselves his enemies, and would soon have procured his ruin, had he not been protected by Abu Taleb. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mahomet to desist. At this Abu Taleb was so far moved that he earnestly dissuaded his nephew from pursuing the affair any further, representing the great danger that he and his friends must otherwise run. But Mahomet was not to be intimidated; telling his uncle plainly, *that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise;* and Abu Taleb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish, finding they could prevail neither by fair words nor menaces, tried what they could do by force and ill treatment; using Mahomet's followers so very injuriously, that it was not safe for them to continue at Mecca any longer; whereupon Mahomet gave leave to such of them as had no friends to protect them to seek for refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia; and among them Othman Ebn Affan, and his wife Rakiah, Mahomet's daughter. This was the first flight; but afterwards several others followed them, retiring one after another, to the number of eighty-three men and eighteen women, besides children. These refugees were kindly received by the Najashi, or king of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and, as the Arab writers unanimously attest, even professsed the Mahometan religion.

In the sixth year of his mission, Mahomet had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valor and merit; and of Omar Ebn al Kattab, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great a progress among the Arab tribes, that the Koreish, to suppress it effectually, if possible, in the seventh year of Mahomet's mission, made a solemn league or covenant against the Hashemites and the family of Abd'almotalleb, engaging themselves to contract no marriage with any of them, and to have no communication with them; and to give it the greater sanction, reduced it to writing, and laid it up in the Caaba. Upon this, the tribe became divided into two factions; and the family of Hashem all repaired to Abu Taleb, as their head; except only Abd'al Uzza, surnamed the *Abu Laheb*, who, out of inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sosian Ebn Harb, of the family of Ommeya.

The families continued thus at variance for three years; but in the tenth year of his mission, Mahomet told his uncle Abu Taleb, that God had manifestly showed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of *God*. Of this accident Mahomet had probably some private notice; for Abu Taleb went immediately to the Koreish, and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but, in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced; and going to inspect the writing, to their great astonishment found it to be as Abu Taleb had said; and the league was thereupon declared void.

In the same year Abu Taleb died at the age of above fourscore, and it is the general opinion that he died an infidel; though others say that, when he was at the point of death he embraced Mahometanism, and produce some passages out of his poetical compositions to confirm their assertion. About a month, or, as some write, three days, after the death of this great benefactor and patron, Mahomet had the additional mortification to lose his wife Khadijah, who had so generously made his fortune. For which reason this year is called the *year of mourning.*

On the death of these two persons, the Koreish began to be more troublesome than ever to their prophet, and especially some who had formerly been his intimate friends; insomuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon Tayef, about sixty miles east from Mecca, for the place of his retreat. Thither, therefore, he went, accompanied by his servant Zeid, and applied himself to two of the chief of the tribe of Thakif, who were the inhabitants of that place; but they received him very coldly. However, he stayed there a month; and some of the more considerate and better sort of men treated him with a little respect; but the slaves and inferior people at length rose against him; and bringing him to the wall of the city, obliged him to depart and return to Mecca, where he put himself under the protection of Al Motaam Ebn Ali.

This repulse greatly discouraged his followers. However, Mahomet was not wanting to himself, but boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes; and, among them, six of the inhabitants of Yathreb, of the Jewish tribe of Khazraj; who, on their return home, failed not to speak much in recommendation of their new religion, and exhorted their fellow-citizens to embrace the same.

In the twelfth year of his mission it was that Mahomet gave out that he had made his night journey from Mecca to Jerusalem, and thence to heaven, so much spoken of by all that write of him. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else, by pretending to have conversed with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral law of the Jews. But it does not appear that Mahomet himself ever expected so great a regard should be paid to his sayings as his followers have since done; and seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as Moses had heretofore done in the mount, and to have received several institutions immediately from him, whereas, before, he contented himself with persuading them that he had all by the ministry of Gabriel.

However, this story seemed so absurd and incredible, that several of his followers left him upon it; and had probably ruined the whole design, had not Abu Becr vouched for his veracity, and declared that if Mahomet affirmed it to be true, he verily believed the whole. Which happy incident not only retrieved the prophet's credit, but increased it to such a degree, that he was secure of being able to make his disciples swallow whatever he pleased to impose on them for the future. And this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mahomet ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterwards arrived.

In this year, called by the Mahometans the *accepted* *year*, twelve men of Yathreb or Medina, of whom ten were of the tribe of Khazraj, and the other two of that of Aws, came to Mecca, and took an oath of fidelity to Mahomet at Al Akaba, a hill on the north of that city. This oath was called the *woman's oath;* not that any women were present at this time, but because a man was not thereby obliged to take up arms in defence of Mahomet or his religion; it being the same oath that was afterwards exacted of the women, the form of which we have in the Koran, and is to this effect, viz.: That they should renounce all idolatry; and that they should not steal, nor commit fornication, nor kill their children (as the pagan Arabs used to do when they apprehended they should not be able to maintain them), nor forge calumnies; and that they should obey the prophet in all things that were reasonable. When they had solemnly engaged to all this, Mahomet sent one of his disciples named *Masab Ebn Omair* home with them, to instruct them more fully in the grounds and ceremonies of his new religion.

Masab, being arrived at Medina, by the assistance of those who had been formerly converted, gained several proselytes, particularly Osed Ebn Hodeira, a chief man of the city, and Saad Ebn Moadh, prince of the tribe of the Aws; Mahometanism spreading so fast, that there was scarce a house wherein there were not some who had embraced it.

The next year, being the thirteenth of Mahomet's mission, Masab returned to Mecca, accompanied by seventy-three men and two women of Medina who had professed Islamism, besides some others who were as yet unbelievers. On their arrival they immediately sent to Mahomet, and offered him their assistance, of which he was now in great need; for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at Al Akaba above mentioned, attended by his uncle Al Abbas; who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina; wherein he told them that, as Mahomet was obliged to quit his native city and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him: that if they were not firmly resolved to defend, and not betray him, they had better declare their minds, and let him provide for his safety in some other manner. Upon their protesting their sincerity, Mahomet swore to be faithful to them, on condition that they should protect him against all insults as heartily as they would their own wives and families. They then asked him what recompense they were to expect, if they should happen to be killed in his quarrel? He answered, Paradise. Whereupon they pledged their faith to him, and so returned home after Mahomet had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mahomet had propagated his religion by fair means; so that the whole success of his enterprise before his flight to Medina must be attributed to persuasion only, and not to compulsion. For before this second oath of fealty or inauguration at Al Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that, whether people believe or not, was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and, when persecuted himself, he chose rather to quit the place of his birth, and retire to Medina, than to make any resistance. But this great passiveness and moderation seem entirely owing to his want of power, and the great superiority of his opposers, for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out, that God had allowed him and his followers to defend themselves against the infidels; and at length, as his forces increased, he pretended to have the divine leave even to attack them, and destroy idolatry, and set up the true faith by the sword; finding by experience, that his designs would otherwise proceed very slowly, if they were not utterly overthrown; and knowing, on the other hand, that innovaters, when they depend solely on their own strength, and can compel, seldom run any risk; from whence, says Machiavel, it follows that all the armed prophets have succeeded, and the unarmed ones have failed. Moses, Cyrus, Theseus, and Romulus, would not have been able to establish the observance of their institution for any length of time, had they not been armed. The first passage of the Koran which gave Mahomet the permission of defending himself by arms, is said to have been that in the twenty-second chapter; after which, a great number to the same purpose were revealed.

Mahomet, having provided for the security of his companions, as well as his own, by the league offensive and defensive which he had now concluded with those of Medina, directed them to repair thither, which they accordingly did; but himself, with Abu Becr and Ali, staid behind, having not yet received the divine permission, as he pretended, to leave Mecca. The Koreish, fearing the consequence of this new alliance, began to think it absolutely necessary to prevent Mahomet's escape to Medina; and having held a council thereon, after several milder expedients had been rejected, they came to a resolution that he should be killed; and agreed that a man should be chosen out of every tribe for the execution of this design; and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the Hashemites were much inferior, and therefore durst not attempt to revenge their kinsman's death.

This conspiracy was scarce formed, when, by some means or other, it came to Mahomet's knowledge, and he gave out that it was revealed to him by the angel Gabriel, who had now ordered him to retire to Medina. Whereupon, to amuse his enemies, he directed Ali to lie down in his place, and wrap himself up in his green cloak, which he did; and Mahomet escaped miraculously, as they pretended, to Abu Becr's house, unperceived by the conspirators, who had already assembled at the prophet's door. They, in the meantime, looking through the crevice, and seeing Ali, whom they took to be Mahomet himself, asleep, continued watching there till morning, when Ali arose, and they found themselves deceived.

From Abu Becr's house Mahomet and he went to a cave in mount Thur, to the southeast of Mecca, accompanied only by Amor Ebn Foheirah, Abu Becr's servant, and Abd'allah Ebn Oreitah, an idolater whom they had hired for a guide. In this cave they lay hid three days, to avoid the search of their enemies; which they very narrowly escaped, and not without the assistance of more miracles than one; for some say that the Koreish were struck with blindness, so that they could not find the cave; others, that after Mahomet and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made them look no further. Abu Becr, seeing the prophet in such imminent danger, became very sorrowful; whereupon Mahomet comforted him with these words, recorded in the Koran: *Be not grieved, for God is with us.* Their enemies being retired, they left the cave, and set out for Medina by a by-road; and having fortunately, or, as the Mahometans tell us, miraculously, escaped some who were sent to pursue them, arrived safely at that city; whither Ali followed them in three days, after he had settled some affairs at Mecca.

Mahomet being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the Koreish; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Bedr, which was fought in the second year of the Hegira, and is so famous in the Mahometan history. Some reckon no less than twenty-seven expeditions, wherein Mahomet was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present. His forces he maintained partly by the contributions of his followers for this purpose, which he called by the name of *zacat*, or *alms*, and the paying of which he very artfully made one main article of his religion: and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter he likewise pretended to act by the divine direction.

In a few years, by the success of his arms, notwithstanding he sometimes came off with the worst, he considerably raised his credit and power. In the sixth year of the Hegira he set out with 1400 men to visit the temple of Mecca, not with any intent of committing hostilities, but in a peaceable manner. However, when he came to Al Hodeibiya, which is situated partly within and partly without the sacred territory, the Koreish sent to let him know that they would not permit him to enter Mecca, unless he forced his way: whereupon he called his troops about him, and they all took a solemn oath of fealty or homage to him, and he resolved to attack the city; but those of Mecca sending Arwa Ebn Masun, prince of the tribe of Thakif, as their ambassador, to desire peace, a truce was concluded between them for ten years, by which any person was allowed to enter into a league either with Mahomet, or with the Koreish, as he thought fit.

In the seventh year of the Hegira, Mahomet began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighboring princes, with letters to invite them to Mahometanism. Nor was this project without some success: Khosru Parviz, then king of Persia, received his letter with great disdain, and tore it in a passion, sending away the messenger very abruptly; which, when Mahomet heard, he said, *God shall tear his kingdom.* And soon after a messenger came to Mahomet from Badhan, king of Yaman, who was a dependent on the Persians, to acquaint him that he had received orders to send him to Khosru. Mahomet put off his answer till the next morning, and then told the messenger it had been revealed to him that night that Khosru was slain by his son Shiruyeh: adding, that he was well assured his new religion and empire should rise to as great a height as that of Khosru: and therefore bid him advise his master to embrace Mahometanism. The messenger being returned, Badhan in a few days received a letter from Shiruyeh, in-forming him of his father's death, and ordering him to give the prophet no further disturbance. Whereupon Badhan, and the Persians with him, turned Mahometans.

The emperor Heraclius, as the Arabian historians assure us, received Mahomet's letter with great respect, laying it on his pillow, and dismissed the bearer honorably. And some pretend that he would have professed this new faith, had he not been afraid of losing his crown.

Mahomet wrote to the same effect to the king of Ethiopia, though he had been converted before, according to the Arab writers; and to Mokawkas, governor of Egypt, who gave the messenger a very favorable reception, and sent several valuable presents to Mahomet, and among the rest two girls, one of whom, named Mary, became a great favorite with him. He also sent letters of the like purport to several Arab princes; particularly one to Al Hareth Ebn Abi Shamer, king of Ghassan, who, returning for answer that he would go to Mahomet himself, the prophet said, *May his kingdom perish!* Another to Hawdha Ebn Ali, king of Yamama, who was a Christian, and, having some time before professed Islamism, had lately returned to his former faith: this prince sent back a very rough answer, upon which Mahomet cursing him, he died soon after; and a third to Al Mondar Ebn Sawa, king of Bahrein, who embraced Mahometanism, and all the Arabs of that country followed his example.

The eighth year of the Hegira was a very fortunate year to Mahomet. In the beginning of it Khaled Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, and the latter Egypt, became proselytes to Mahometanism. And soon after the prophet sent 3000 men against the Grecian forces, to revenge the death of one of his ambassadors, who, being sent to the governor of Bosra on the same errand as those who went to the above-mentioned princes, was slain by an Arab of the tribe of Ghassan, at Muta, a town in the territory of Balka, in Syria, about three days' journey eastward from Jerusalem, near which town they encountered. The Grecians being vastly superior in number (for, including the auxiliary Arabs, they had an army of 100,000 men), the Mahometans were repulsed in the first attack, and lost successively three of their generals, viz., Zeid Ebn Haretha, Mahomet's freedman; Jassar, the son of Abu Taleb; and Abdalia Ebn Rawalia: but Khaled Ebn al Walid, succeeding to the command, overthrew the Greeks with great slaughter, and brought away abundance of rich spoil: on occasion of which action Mahomet gave him the title of *Seif min soyuf Allah*, "one of the swords of God."

In this year also Mahomet took the city of Mecca, the inhabitants whereof had broken the truce concluded on two years before; for the tribe of Becr, who were confederates with the Koreish, attacking those of Kozaah, who were allies of Mahomet, killed several of them, being supported in the action by a party of the Koreish themselves. The consequence of this violation was soon apprehended, and Abu Sosian himself made a journey to Medina on purpose to heal the breach and renew the truce, but in vain; for Mahomet, glad of this opportunity, refused to see him; whereupon he applied to Abu Becr and Ali; but they giving him no answer, he was obliged to return to Mecca as he came.

Mahomet immediately gave orders for preparations to be made that he might surprise the Meccans while they were unprovided to receive him: in a little time he began his march thither; and by the time he came near the city, his forces were increased to ten thousand men. Those of Mecca not being in a condition to defend themselves against so formidable an army, surrendered at discretion, and Abu Sosian saved his life by turning Mahometan. About twenty-eight of the idolaters were killed by a party under the command of Khaled; but this happened contrary to Mahomet's orders, who, when he entered the town, pardoned all the Koreish on their submission, except only six men and four women, who were more obnoxious than ordinary (some of them having apostatized), and were solemnly proscribed by the prophet himself; but of these no more than one man and one woman were put to death, the rest obtaining pardon on their embracing Mahometanism, and one of the women making her escape.

The remainder of this year Mahomet employed in destroying the idols in and around Mecca, sending several of the generals on expeditions for that purpose, and to invite the Arabs to Islamism; wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hegira, the Mahometans call the *year of embassies;* for the Arabs had been hitherto expecting the issue of the war between Mahomet and the Koreish; but as soon as that tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose Mahomet; and therefore began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he staid there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyar professed Mahometanism, and sent ambassadors to notify the same.

In the tenth year Ali was sent into Yaman to propagate the Mahometan faith there; and, as it is said, converted the whole tribe of Hamdan in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najran, who, being Christians, chose rather to pay tribute.

Thus was Mahometanism established, and idolatry rooted out, even in Mahomet's lifetime (for he died the next year), throughout all Arabia, except only Yamama, where Moseilama, who set up also as a prophet, as Mahomet's competitor, had a great party, and was not reduced till the kalifat of Abu Becr; and the Arabs being then united in one faith, and under one prince, found themselves in a condition of making those conquests which extended the Mahometan faith over so great a part of the world.

1. *Tenets of the Mahometans.*—The Mahometans divide their religion into two general parts, faith and practice; of which the first is divided into six distinct branches: Belief in God, in his angels, in his Scriptures, in his prophets, in the resurrection and final judgment, and in God's absolute decrees. The points relating to practice are prayer, with washings, etc., alms, fasting, pilgrimage to Mecca, and circumcision.

Of the Mahometan Faith.—1. That both Mahomet, and those among his followers who are reckoned orthodox, had and continue to have just and true notions of God and his attributes, appears so plain from the Koran itself, and all the Mahometan divines, that it would be loss of time to refute those who suppose the God of Mahomet to be different from the true God, and only a fictitious deity or idol of his own creation.

2. The existence of angels and their purity, are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire; that they neither eat nor drink,

nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold that some of them are employed in writing down the actions of men; others in carrying the throne of God, and other services.

3. As to the Scriptures, the Mahometans are taught by the Koran that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mahomet; which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians.

4. The number of the prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mahometan tradition, or to 124,000, according to another; among whom 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively ab-

rogated the preceding; these were Adam, Noah, Abraham, Moses, Jesus, and Mahomet. All the prophets in general the Mahometans believe to have been free from great sins and errors of consequence, and professors of one and the same religion — that is, Islamism — notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honorable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

In this great number of prophets they not only reckon divers patriarchs and persons named in Scripture, but not recorded to have been prophets (wherein the Jewish and Christian writers have sometimes led the way), as Adam, Seth, Lot, Ishmael, Nun, Joshua, etc., and introduce some of them under different names, as *Enoch*, *Heber*, and *Jethro*, who are called in the Koran *Edris*, *Hud*, and *Shoaib;* but several others whose very names do not appear in Scripture (though they endeavor to find some persons there to fix them on), as Saleh, Khedr, Dhu'lkefl, etc.

5. The belief of a general resurrection and a future judgment.

The time of the resurrection the Mahometans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledging his ignorance on this point, when Mahomet asked him about it. However, they say the approach of that day may be known from certain signs which are to precede it.

After examination is past (the account of which is too long and tedious for this place), and every one's works weighed in a just balance, they say that mutual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And, since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportional part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, *Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant*, God will, of his mercy, cause it to be doubled unto him, that he may be admitted into Paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence passed on the brutes, *Would to God that we were dust also!* As to the genii, many Mahometans are of opinion that such of them as are true believers, will undergo the same fate as the irrational animals, and have no other reward than the favor of being converted into dust; and for this they quote the authority of their prophet.

The trials being over, and the assembly dissolved, the Mahometans hold that those who are to be admitted into Paradise will take the right hand way, and those who are destined into hell fire will take the left; but both of them must first pass the bridge called in Arabic *Al Sirat*, which, they say, is laid over the midst of hell, and describe to be finer than a hair, and sharper than the edge of a sword;

so that it seems very difficult to conceive how any one shall be able to stand upon it; for which reason most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage, has likewise declared that this bridge is beset on each side with briers and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mahomet and his Moslems leading the way; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to Paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them.

As to the punishment of the wicked, the Mahometans are taught that hell is divided into seven stories or apartments, one below another, designed for the reception of as many distinct classes of the damned.

The first, which they call *Jehenan*, they say will be the receptacle of those who acknowledged one God, that is, the wicked Mahometans; who, after having been punished according to their demerits, will at length be released; the second, named *Ladka*, they assign to the Jews; the third, named *Al Hotama*, to the Christians; the fourth, named *Al Sair*, to the Sabians; the fifth, named *Sakar*, to the Magians; the sixth, named *Al Jahin*, to the idolaters; and the seventh, which is the lowest and worst of all, and is called *Al Hawyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number, to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mahomet has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer, both from intense heat and excessive cold. We shall, however, enter into no detail of them here, but only observe that the degrees of these pains will also vary in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervor of which will cause his skull to boil like a cauldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either *life* or *death;* and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the Koran, *they must remain therein forever.* It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that being known by this characteristic, they will be released by the mercy of God, at the intercession of Mahomet and the blessed; whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of Paradise, called the *River of Life*, which will wash them whiter than pearls.

The righteous, as the Mahometans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above mentioned, before they enter Paradise, will be refreshed by drinking at the *pond* of their prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is supplied by two pipes from *Al Cawthay*, one of the rivers of Paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set around it as there are stars in the firmament; of which water, whoever drinks will thirst no more forever. This is the first taste which the blessed will have of their future and now near-approaching felicity.

Though Paradise be so very frequently mentioned in the Koran, yet it is a dispute among the Mahometans, whether it be already created, or to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the Paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner: —

They say it is situated above the seven heavens (or in the seventh heaven,) and next under the throne of God; and, to express the amenity of the place, tell us, that the earth of it is of the finest wheat-flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree, they fable that it stands in the palace of Mahomet, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits, of surprising bigness, and of tastes unknown to mortals. So that, if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or, if he choose flesh, birds ready dressed will be set before him, according to his wish. They add that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in one hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of Paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree tuba.

But all these glories will be eclipsed by the resplendent and ravishing girls of Paradise, called, from their large black eyes, *Hur al oyun*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk; being, as their prophet often affirms in his Koran, free from all natural impurities, defects, and inconveniences incident to the sex; of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long, and as many broad.

The name which the Mahometans usually give to this happy mansion is *al Jannat*, or, "the Garden;" and sometimes they call it, with an addition, *Jannat al Ferdaws*, "the Garden of Paradise;" *Jannat Adan*, "the Garden of Eden," (though they generally interpret the word *Eden* not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it signifies "a settled or perpetual habitation;") *Jannat al Mawa*, "the Garden of Abode;" *Jannat al Maim*, "the Garden of Pleasure," and the like; by which several appellations some understand so many different gardens, or at least places of different degrees of felicity, (for they reckon no less than one hundred such in all,) the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mahomet declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of one hundred men.

6. God's absolute decree and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good, or whether it be bad, proceedeth entirely from the Divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

II. *Religious practice.* 1. The first point is *prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto.

For the regular performance of the duty of prayer among the Mahometans, it is requisite, while they pray, to turn their faces towards the temple of Mecca; the quarter where the same is situated being, for that reason, pointed out within their mosques by a niche, which they call *al Mehrab ;* and without, by the situation of the doors opening into the galleries of the steeples; there are also tables calculated for the ready finding out their Keblah, or part towards which they ought to pray, in places where they have no other direction.

2. *Alms* are of two sorts, *legal* and *voluntary.* The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to consist; but the *voluntary alms* are left to every one's liberality, to give more or less as he shall see fit. The former kind of alms some think to be properly called *zacat*, and the latter, *sadakat*, though this name be also frequently given to the legal alms. They are called *zacat*, either because they *increase* a man's store by drawing down a blessing thereon, and produce in his soul the virtue of liberality; or because they *purify* the remaining part of one's substance from pollution, and the soul from the filth of avarice; and *sadakat*, because they are a proof of a man's sincerity in the worship of God. Some writers have called the legal alms *tithes;* but improperly, since in some cases they fall short, and in others exceed that proportion.

3. *Fasting* is a duty of so great moment, that Mahomet used to say it was *the gate of religion*, and that the *odor of the mouth of him who fasteth is more grateful to God than that of musk;* and Al Ghazali reckons fasting *one*

fourth part of the faith. According to the Mahometan divines, there are three degrees of fasting: 1. The restraining the belly and other parts of the body from satisfying their lusts. 2. The restraining the ears, eyes, tongue, hands, feet, and other members from sin. 3. The fasting of the heart from worldly cares, and restraining the thought from everything besides God.

4. The pilgrimage to Mecca is so necessary a point of practice, that according to a tradition of Mahomet, he who dies without performing it, may as well die a Jew or a Christian; and the same is expressly commanded in the Koran.

III. *Causes of the success of Mahometanism.* — The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident, and must remove, or rather prevent our surprise, when they are attentively considered. The terror of Mahomet's arms, and the repeated victories which were gained by him and his successors, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man; and, in a most particular manner, to the manners and opinions of the Eastern nations, and the vices to which they were naturally addicted; for the articles of faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed farther, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the Eastern nations, labored at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mahometanism, we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites; dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities, as rendered the very name of Christianity odious to many. We might add here, that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the bitterest and most injurious treatment, assisted the Arabians in the conquest of several provinces, into which, of consequence, the religion of Mahomet was afterwards introduced. Other causes of the sudden progress of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time.

IV. *Subversion of Mahometanism.* — Of things yet to come it is difficult to say anything with precision. We have, however, some reason to believe, from the aspect of Scripture prophecy, that, triumphant as this sect has been, it shall at last come to nought. As it arose as a scourge to Christendom about the time that Antichrist obtained a temporal dominion, so it is not improbable but they will have their downfall nearly at the same period. The ninth chapter of Revelations seems to refer wholly to this imposture; "the four angels were loosed," says the prediction, 15th verse, "which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." This period, in the language of prophecy, makes 391 years, which being added to the year when the four angels were loosed, will bring us down to 1844, or thereabouts, for the final destruction of the Mahometan empire. It must be confessed, however, that though the event is certain, the exact time cannot be easily ascertained.

JEWS

The name Jews is a name derived from the patriarch Judah, and given to the descendants of Abraham by his grandson Jacob. We shall here present the reader with as comprehensive a view of this singular people as we can.

1. *History of the Jews.*—The Almighty promised Abraham that he would render his seed extremely numerous: this promise began to be fulfilled in Jacob's twelve sons. In about two hundred and fifteen years they increased in Egypt from seventy to between two and three millions, men, women, and children. While Joseph lived, they were kindly used by the Egyptian monarchs; but soon after, from a suspicion that they would become too strong for the natives, they were condemned to slavery; but the more they were oppressed, the more they grew. The midwives and others were therefore ordered to murder every male infant at the time of its birth; but they shirking the horrible task, everybody was then ordered to destroy the male children wherever they found them.

After they had been thus oppressed for about one hundred years, and on the very day that finished the four hundred and thirtieth year from God's first promise of a seed to Abraham, and about four hundred years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to liberate the Hebrews under the direction of Moses and Aaron. Pharaoh pursued them with a mighty army; but the Lord opened a passage for them through the Red Sea; and the Egyptians, in attempting to follow them, were drowned. After this, we find them in a dry and barren desert, without any provision for their journey; but God supplied them with water from a rock, and manna and quails from heaven. A little after they routed the Amalekites, who fell on their rear. In the wilderness God delivered them the law, and confirmed the authority of Moses. Three thousand of them were cut off for worshipping the golden calf; and for loathing the manna, they were punished with a month's eating of flesh, till a plague broke out among them; and for their rash belief of the ten wicked spies, and the contempt of the promised land, God had entirely destroyed them, had not Moses' prayers prevented. They were condemned, however, to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. Here they were often punished for their rebellion, idolatry, whoredom, &c. God's marvellous favors, however, were still continued in conducting and supplying them with meat; and the streams issuing from the rock of Meribah followed their camp about thirty-nine years, and their clothes never waxed old.

On their entrance into Canaan, God ordered them to cut off every idolatrous Canaanite; but they spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages they had enjoyed little prosperity, and often relapsed into awful idolatry, worshipping Baalim and Ashtaroth. Micah and the Danites introduced it not long after Joshua's death. About this time the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin; they were twice routed by the Benjamites, and forty thousand of them were slain. In the third, however, all the Benjamites were slain, except six hundred. Vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the expense of slaying most of the inhabitants of Jabesh Gilead.

Their relapses into idolatry also brought on them repeated turns of slavery from the heathen among or around them. See books of Judges and Samuel. Having been governed by judges for about three hundred and forty years after the death of Joshua, they took a fancy to have a king. Saul was their first sovereign, under whose reign they had perpetual struggles with the Ammonites, Moabites, and Philistines. After about seven years' struggling between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, who erected themselves into a kingdom under David, David became sole monarch. Under him they subdued their neighbors, the Philistines, Edomites, and others; and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had little war; when he died, ten of the Hebrew tribes formed a kingdom of Israel, or Ephraim, for themselves, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king; idolatry was always their established religion. The kingdom of Judah had pious and wicked sovereigns by turns, though they often relapsed into idolatry, which brought great distress upon them. See books of Samuel, Kings, and Chronicles. Not only the kingdom of Israel, but that of Judah, was brought to the very brink of ruin after the death of Jehoshaphat.

After various changes, sometimes for the better and sometimes for the worse, the kingdom of Israel was ruined two hundred and fifty four years after its erection, by So, king of Egypt, and Halmanaser, king of Assyria, who invaded it, and destroyed most of the people. Judah was invaded by Sennacherib; but Hezekiah's piety and Isaiah's prayer were the means of their preservation; but under Manasseh, the Jews abandoned themselves to horrid impiety; for which they were punished by Esarhaddon, king of Assyria, who invaded and reduced the kingdom, and carried Manasseh prisoner to Babylon. Manasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation; but his son Amon defaced all. Josiah, however, again promoted it, and carried it to a higher pitch than in the reigns of David and Solomon. After Josiah was slain by Pharaoh Necho, king of Egypt, the people returned to idolatry, and God gave them up to servitude to the Egyptians and Chaldeans. The fate of their kings, Jehoas, Jehoiakim, Jehoiachin, and Zedekiah, was unhappy. Provoked by Zedekiah's treachery, Nebuchadnezzar invaded the kingdom, murdered vast numbers, and reduced them to captivity.

Thus the kingdom of Judah was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country. See Nehemiah, Ezra. Vast numbers of them, who had agreeable settlements, remained in Babylon. After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God.

About 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confirmed to them all their privileges; and having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, ravaged Judea, and carried one hundred thousand prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator, having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jew slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered forty thousand of them; and about two years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were killed, and ten thousand prisoners carried off; the temple was dedicated to Olympius, an idol of Greece, and the Jews exposed to the basest treatment. Mattathias, the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple and dedicated it anew, restored the daily worship, and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him; and both wisely and bravely promoted the welfare of the Church and State. Simon was succeeded by his son Hircanus, who subdued Idumea and reduced the Samaritans. In 3899 he was succeeded by his son Janneus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Janneus, who governed nine years, the nation was almost ruined by civil broils. In 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force; and Pompey and a number of his officers, pushed their way into the sanctuary, if not into the Holy of Holies, to view the furniture thereof. Nine years after, Crasses, the Roman general, pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, and twenty-four of which had been oppressed by Herod the Great, Herod got himself installed in the kingdom. About twenty years before our Saviour's birth, he, with the Jew's consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A. M. 4000, Christ actually came, whom Herod (instigated by the fear of losing his throne) sought to murder. The Jews, however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah; and Judea, about twenty-seven years before, reduced to a province. The Jews, since that time, have been scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

2. *Sentiments of the Jews.*—The Jews commonly reckon but fourteen articles of their faith. Maimonides, a famous Jewish rabbi, reduced them to this number when he drew up their confession about the end of the eleventh century, and it was generally received. All the Jews are obliged to live and die in the profession of these thirteen articles, which are as follows; — 1. That God is the creator of all things; that He guides and supports all creatures; that He has done everything; and that He still acts, and shall act during the whole eternity.—2. That God is one; there

is no unity like his. He alone hath been, is, and shall be eternally our God. — 3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him. — 4. That God is the beginning and end of all things, and shall eternally subsist. — 5. That God alone ought to be worshipped, and none beside Him is to be adored. — 6. That whatever has been taught by the prophets is true. — 7. That Moses is the head and father of all contemporary doctors, of those who lived before, or shall live after him.—8. That the law was given by Moses. — 9. That the law shall never be altered, and that God will give no other. — 10. That God knows all the thoughts and actions of men.—11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.—12. That the Messiah is to come, though he tarry a long time.—13. That there shall be a resurrection of the dead when God shall see fit.

The modern Jews adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the Temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the Bible into the language of the country where they live. In general they observe the same ceremonies which were practised by their ancestors, in the celebration of the passover. They acknowledge a two-fold law of God, a written and an unwritten one; the former is contained in the Pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs; one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other, Ben-David, who shall be a victorious and powerful prince

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner forever, while others continue only for a limited time; and this they call *purgatory*, which is not different from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.

Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were; and assert that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the rabbinistical interpretation.

There are still some of the Sadducees in Africa, and in several other places; but they are few in number: at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no Sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the east; but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Gerizim.

David Levi, a learned Jew, who in 1796 published "Dissertations on the Prophecies of the Old Testament," observes in that work that Deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism, by reading Bolingbroke, Hume, Voltaire, &c., that they scarcely believe in a revelation; much less have they any hope in their future restoration.

3. *Calamities of the Jews.*—All history cannot furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account

without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw. Deut. xxviii., xxix.; Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the Scripture assigns? 1 Thess. ii. 15, 16. "They both killed the Lord Jesus and their own prophets, and persecuted the apostles: and so filled up their sins, and wrath came upon them to the uttermost." It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them. Matt. xxvii. 25. "His blood be on us and our children." At Cesarea twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus ten thousand unarmed Jews were killed; and at Bethshan the heathen inhabitants caused their Jewish neighbors to assist them against their brethren, and then murdered thirty thousand of these inhabitants. At Alexandria the Jews murdered multitudes of the heathens, and were murdered in their turn to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazen, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcases corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the Temple, but could not: there were six thousand Jews who had taken shelter in it, all burnt or murdered! The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, were razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence. In other places we hear of two hundred and fifty thousand that were cut off, besides vast numbers sent to Egypt to labor as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barocaba pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war, it is said, about sixty thousand Jews were slain and perished. Adrian built a city on Mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. In 360, they began to rebuild their city and temple; but a terrible earthquake and flames of fire issuing from the earth, killed the workmen, and scattered their materials. Nor till the seventh century durst they so much as creep over the rubbish to bewail it, without bribing the guards. In the third, fourth, and fifth centuries, there were many of them furiously harassed and murdered. In the sixth century, twenty thousand of them were slain, and as many taken and sold for slaves. In 602, they were severely punished for their horrible massacre of the Christians at Antioch. In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries, they were greatly derided and abused: in some places they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish and sacred war, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France, multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I. the mob fell upon them, and murdered a great many of them. About one thousand and five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the crusaders still harassed them. Provoked with their mad running after pretended Messiahs, Caliph Nasser scarce left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1349, the terrible massacre of them at Toledo forced many of them to murder themselves, or change their religion. About 1253, many were murdered, and others banished from France, but in 1275 recalled. In 1320 and 1330, the crusades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358, they were totally banished from France, since which few of them have entered that country. In 1291, king Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries, their miseries continued. In Persia they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey. In Portugal and Spain, they have been miserably handled. About 1392, six or eight hundred thousand were banished from Spain. Some were drowned in their passage to Africa, some died by hard usage, and many of their carcasses lay in the fields till the wild beasts devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburgh, and Vienna: they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, and at Frankfort and Hamburgh, they have their liberty. They have repeatedly, but till lately in vain, attempted to obtain a naturalization in England, and other nations among whom they are scattered.

4. *Preservation of the Jews.*—"The preservation of the Jews," says Basnage, "in the midst of the miseries which they have undergone during 1700 years, is the greatest prodigy that can be imagined. Religions depend on temporal prosperity; they triumph under the protection of a conqueror: they languish and sink with sinking monarchies. Paganism, which once covered the earth, is extinct. The Christian church, glorious in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the breaches in it made by those acts of violence. But here we behold a church hated and persecuted for 1700 years, and yet sustaining itself, and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious mul-

titudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mahometans, Christians, disagreeing in so many things, have united in the design of exterminating it, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, in different times, from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and the hatred which hath pursued them in all places, whilst the greatest monarchies are fallen, and nothing remains of them besides the name.

"The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwelt. The ceremonies essential to their religion can no more be observed; the ritual law, which cast a splendor on the national worship, and struck the pagans so much that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mohammedans, in a word, almost all nations, have by turns seized and held Jerusalem. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain. A Jewish writer hath affirmed that it is long since any Jew has been seen settled near Jerusalem; scarcely can they purchase there six feet of land for a burying-place.

"In all this there is no exaggeration: I am only pointing out known facts; and, far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending ; since, in spite of evils sc durable, and a patience so long exercised, it is preserved by a particular providence. The Jew ought to be weary of expecting a Messiah who so unkindly disappoints his vain hopes; and the Christian ought to have his attention and his regard excited towards men whom God preserves, for so great a length of time, under calamities which would have been the total ruin of any other people."

5. *Number and Dispersion of the Jews.*—They are looked upon to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at three millions, and others more than double that number. Their dispersion is a remarkable particular in this people. They swarm all over the east, and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonichi than in any other place. They are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies; not to mention whole nations bordering on Prester John's country, and some discovered in the inner parts of America, if we may give any credit to their own writers. Their being always in rebellions (as Addison observes) while they had the Holy Temple in view, has excited most nations to banish them. Besides, the whole people are now a race of such merchants as are wanderers by profession; and at the same time are in most, if not in all places, incapable of holding either lands or offices, that might engage them to make any part of the world their home. In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. Their firm adherence to their religion, and being dispersed all over the earth, has furnished every age

and every nation with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all other prophecies which tend to their own confusion and the establishment of Christianity. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

6. *Restoration of Jews.* — From the declarations of Scripture, we have reason to suppose the Jews shall be called to a participation of the blessings of the gospel (Rom. xi.; 2 Cor. iii. 16; Hos. i. 11); and some suppose shall return to their own land (Hos. iii. 5; Is. lxv. 17, etc.; Ezek. xxxvi). As to the time, some think about 1866 or 2016; but this, perhaps, is not so easy to determine altogether, though it is probable it will not be before the fall of Antichrist and the Ottoman empire. Let us, however, avoid putting stumbling-blocks in their way. If we attempt anything for their conversion, let it be with peace and love. Let us, says one, propose Christianity to them, as Christ proposed it to them. Let us lay before them their own prophecies. Let us show them their accomplishment in Jesus. Let us applaud their hatred of idolatry. Let us show them the morality of Jesus in our lives and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences.

UNITED BRETHREN IN CHRIST.

This large and respectable society is frequently mistaken for the Moravians, but is entirely distinct from them, being founded in 1775, at Lancaster, Pa., by Rev. WM. OTTERBEIN, a learned minister of the German Reformed Church. Mr. Otterbein was born in Germany, but came to this country in 1752. Not long afterward, impressed by the study of the scriptures with the need of the New Birth, taught by Christ as the source of all spiritual life, he first sought that blessing for himself; and, having found it, began earnestly to enforce its necessity upon others, however familiar they might be, as he had been, with the religion of forms and education. Numbers of professing Christians were soon roused from apathy and false security, to an active interest in spiritual things. Meetings were appointed on week evenings, not only for preaching, but for prayer and religious conversation—things common now, but then counted "strange things," among his denomination. Otterbein also adopted and spread the new idea that all true Christians, of whatever name, should unite at the Lord's table. For these innovations on established order, the Synod called him to account, tried him, and cast him off. Every pulpit was now shut against him.

Though sorely pained at these proceedings, Mr. Otterbein was not silenced or dismayed. He resorted to the fields and private houses; even the barn was welcome as a place to preach the Gospel. He travelled extensively, and success attended his labors. Many joined him from other denominations, and such was the concord between them, that they agreed to take the name they now bear, of "United Brethren in Christ."

Mr. Asbury, sent out to this country by Mr. Wesley to form churches, labored in company with them for sometime, they preaching in German, and he in English. Hence they were called "German Methodists," though they preferred an organization of their own. Some steps were taken to this end in 1789, but nothing effectual was done until 1800, when an organization was formed in Baltimore, and Otterbein and Martin Boehm were chosen the first superintendents or Bishops.

The society throve rapidly, both in preachers and people, though not as rapidly as the Methodist Episcopal Church, being confined until lately to the German population. Their "Discipline" was adopted in their General Conference at Mount Pleasant, Pa., in 1815. They are distinguished by no new doctrines, but by an organization in which the ministers and people have an equal proportion of power, and the rulers hold office only by the authority and consent of the governed. In this freedom they are chiefly distinguished from their Methodist Episcopal brethren.

Their ecclesiastical courts consist, like theirs, of Quarterly, Annual, and General Conferences; and their officers, of ordained elders, who alone exercise the functions of the ministry; class leaders; stewards, who attend to the pecuniary wants of the ministers; preachers in charge, who must have the oversight of one circuit; presiding elders; and bishops, who have the general superintendence of the whole Church. Their ministry is earnest, quiet, and perseveringly devoted to the salvation of souls.

They allow, but do not enjoin, the washing of feet. They oppose all secret societies, intemperance, and slavery, and are zealous in supporting Home Missions.

In 1863, they had 33 Conferences, 1118 churches, 1417 ministers, and 192,583 members.

PELAGIANS.

Pelagianism is that theological view which denies the total corruption of men, attributed to the fall of Adam (original sin), and declares man's natural capacity sufficient for the exercise of Christian duties and virtues, provided he have but an earnest purpose to do well. It does not exclude faith in divine assistance towards man's improvement, but believes this assistance will be granted to those only who strive to improve themselves. This view was broached by the English monk Pelagius, who, in the fifth century, resided in Rome, with the reputation of great learning and an unspotted life, and fled from that city when it was taken by the Goths, in 409, with his friend Cœlestus, to Sicily, and thence to Africa, where Augustine declared him a heretic; in which several African synods concurred. Pelagius travelled to Jerusalem, and there closed his life in tranquillity, in the year 420, at the age of ninety years. The philosophical soundness and noble frankness of his writings, together with his own great virtue in a time of universal and deep-rooted corruption, procured many adherents to his opinions, which at all times have been considered, by some of the purest and most reflecting men, as the only ones worthy of the Deity. He never attempted to found a heretical or dissenting sect, yet the Pelagians, whose views were formally condemned at the Council of Ephesus, in 431, and the Semi-Pelagians, founded by John Cassianus at Marseilles (died in 435), who somewhat modified the orthodox dogma of the utter insufficiency of man's nature for virtue, occupy a very important place in ecclesiastical history.

EUTYCHIANS.

The Eutychians were a sect of Christians which began in the east in the fifth century. Eutyches, its reputed founder, though the opinions attributed to him are said to have existed before (*de Eutychianismo ante Eutychen*, by Christ. Aug. Selig, and also Assemani, *Bibliotheca Orientalis*, tom. i., p. 219), was a monk who lived near Constantinople, and had a great reputation for austerity and sanctity. He was already advanced in years when he came out of his retirement, A. D. 448, in order to oppose the Nestorians, who were accused of teaching "that the divine nature was not incarnate in, but only attendant on, Jesus, being superadded to his human nature after the latter was formed;" an opinion, however, which Nestorius himself had disavowed. In his zeal for opposing the error ascribed to the Nestorians, Eutyches ran into the opposite extreme of saying that in Christ there was "only one nature, that of the incarnate Word," his human nature having been absorbed in a manner by his divine nature.

Eusebius, Bishop of Dorylæum, who had already opposed the Nestorians, denounced Eutyches before a council assembled at Constantinople by Flavianus, bishop of that city. That assembly condemned Eutyches, who, being supported by friends at the court of Theodosius II., appealed to a general council, which was soon after convoked by the emperor at Ephesus, A. D. 449, under the presidency of Dioscorus, Bishop of Alexandria, and successor to the famous Cyril, who had himself broached a doctrine very similar to that of Eutyches.

The majority of the council tumultuously acquitted Eutyches, and condemned Flavianus; the bishops opposed to him were obliged to escape, and Flavianus was cruelly scourged by the soldiers. It was, in short, a scene of disgraceful violence, which earned for the Council of Ephesus the name of "a meeting of robbers."

Flavianus appealed to Leo the Great, Bishop of Rome, who, in his answer, condemned the doctrine of Eutyches, but could not obtain of Theodosius the convocation of another council. After the death of that emperor, his successor, Marcianus, convoked a council at Chalcedon, A. D. 451, which is reckoned as the fourth œcumenical council of the Church, and which the Pope's legates attended. By this assembly the acts of the Council of Ephesus were annulled, Dioscorus was deposed and banished, and Eutyches, who had already been banished by the emperor, was again condemned, and deprived of his sacerdotal office.

The doctrine was at the same time expounded that "in Christ two distinct natures are united in one person, and that without any change, mixture, or confusion." Eutyches died in exile; but several monks, especially in Syria, continued the schism, and having found a protectress in the Empress Eudocia, the widow of Theodosius, who was living in Palestine, they became more daring, and excited the people against the partisans of the Council of Chalcedon, whom they stigmatized as Nestorians. The emperor was obliged to send troops to repress these disorders.

The doctrine of Eutyches was perpetuated in the east under certain modifications, or rather quibbling of words, which caused the sect to be subdivided under various names, all, however, comprehended under the general name of Monophysites, or believers in one nature. In the sixth century a fresh impulse was given to the Eutychian doctrine by one Jacob, a monk, surnamed Baradæus, who reconciled the various divisions of the Monophysites throughout the east, and spread their tenets through Syria, Armenia, Mesopotamia, and Egypt, found supporters among several prelates (among others in the Bishop of Alexandria), and died himself Bishop of Edessa, A. D. 588. He was considered as the second founder of the Monophysites, who assumed from him the name of Jacobites, under which appellation they still constitute a very numerous church, equally separate from the Greek, the Roman or Latin, and the Nestorian churches. The Armenians and the Copts are Jacobites, and so are likewise many Syrian Christians in contradistinction to the Melchites, who belong to the Greek Church. Jacobite congregations are found in Mesopotamia.

The Monothelites who appeared in the seventh century have been considered as an offshoot of the Eutychians or Monophysites, though they pretended to be quite unconnected with them. They admitted the two natures in Christ, explaining that after the union of the two into one person, there was in him only one will and one operation. This was an attempt to conciliate the Monophysites with the orthodox church, and it succeeded for a time. It was approved of by many eastern prelates, and even by Pope Honorius I., in two epistles to Sergius, patriarch of Constantinople, which are found in the Acts of the Councils. But the successors of Honorius condemned the Monothelites, and Martin I., in a bull of excommunication, A. D. 649, consigned them and their patrons (meaning the Emperor Constans, who protected them) "to the devil and his angels." Constans, indignant at this, caused his exarch in Italy to arrest Martin, and send him prisoner to the Chersonesus. At last, under Constantine, who succeeded Constans, the Council of Constantinople, which is the sixth œcumenical council, A. D. 680, condemned the Monothelites, and with them Pope Honorius himself.

FIFTH MONARCHY MEN,

A SECT of religionists, whose distinguishing tenet was a belief in the fifth universal monarchy, of which Jesus Christ was to be the head, while the saints, under his personal sovereignty, should possess the earth. They appeared in England towards the close of the Protectorate; and in 1660, a few months after the Restoration, they broke out into a serious tumult in London under their leader Venner, in which many of them lost their lives, some being killed by the military, and others afterwards executed. Several Fifth Monarchy Men also suffered death in 1662, on a charge (most probably unfounded) of having conspired to kill the King and the Duke of York, to seize the Tower, etc. They are the same who were sometimes called Millenarians, their notion being that the reign of Christ upon earth was to last for a thousand years. They seem also, from the extravagance and violence of conduct into which they occasionally broke out, to have been confounded, in the popular imagination, with the old Anabaptists of Münster.

FRATRICELLI.

Fratricelli, or Little Brethren, also called *Fratres de paupere vitâ*, a religious sect which arose in Italy towards the end of the thirteenth century. They were Franciscan monks, who separated themselves from the grand community of St. Francis, with the intention of obeying the laws of their founder in a more rigorous manner than they were observed by the other Franciscans. They accordingly renounced every kind of property, both common and individual, and begged from door to door their daily subsistence, alleging that neither Christ nor his Apostles had any possessions, either individual or in common; and that these were the models which St. Francis had commanded them to imitate. They went about clothed in rags, declaiming against the vices of the Pope and the bishops, and foretold the reformation of the Church and the restoration of the true gospel of Christ, by the real followers of St. Francis. As the Franciscan order acknowledges for its companions a set of men who observe the third rule prescribed by St. Francis, and were therefore commonly called Tertiarii; so likewise the order of the Fratricelli, who were anxious to be considered as the only true followers of St. Francis, had a great number of Tertiarii attached to their cause. These Tertiarii, or half-monks, were called in Italy *Bizochi* or *Bocazoi*, in France *Beguins*, in Germany *Begwards* or *Beghards*. This last appellation was generally applied to them. The Tertiarii differed from the Fratricelli, not in their opinions, but only in their manner of living. The Fratricelli were real monks, subject to the rule of St. Francis, whilst the Bizochi or Beghards, as well as the Franciscan Tertiarii, excepting their dirty habits, and certain maxims and observances which they followed in compliance with the rules of their patron saint, lived after the manner of other men, and were therefore considered as laymen. The Beghards were divided into two classes, the *perfect* and the *imperfect*. The first lived on alms, abstained from marriage, and had no fixed dwellings; the second had houses, wives, and possessions, and were engaged in the common avocations of life like other people. Pope Celestin V. was favorably disposed to the Fratricelli, and permitted them to constitute themselves into a separate order. They were submissive to that Pope, but they violently opposed his successor, Boniface VIII., and subsequent Popes who persecuted their sect. The Fratricelli were accused of great enormities, and persecuted by the court of Rome; but they found protection from princes, nobles, and towns, who respected them on account of the austerity of their devotion. The Fratricelli did not always submit with the meekness of the first Christian martyrs to their persecutors, but frequently opposed force to force, and even put to death some inquisitors in Italy. This sect continued during the fourteenth century, and spread as far as Bohemia, Silesia, and Poland. The members of it were most severely persecuted in the fifteenth century, and many of them fled from France to England and Ireland. All the persecutions directed against the sect did not, however, extinguish it; and some remnants of it existed till the Reformation of Luther, whose doctrines they embraced. Their name is supposed to have been derived from *Fratricellus* or *Fraterculus*, an Italian nickname which was applied in the middle ages to all persons who, without belonging to any religious order, assumed a sanctimonious appearance.

PIETISTS.

PIETISTS is the name given in the seventeenth century to a kind of German Methodists or Evangelicals, who, being members of the Lutheran Church, were dissatisfied with the cold dogmatism of the generality of its clergy, and felt the want of a revival of religious feeling and of practical piety and charity. Without separating themselves from the church, they instituted meetings called "Collegia Pietatis," from which the denomination of Pietists was derived. Philip Jacob Spener, a divine of the Lutheran Church, who was preacher at Frankfort, and afterwards at Dresden and Berlin, was the chief promoter of these meetings, which began about 1670. He wrote several ascetic works, and died in 1705. A spirit similar to that of the Pietists of Germany has arisen in our own times in the Swiss and French Protestant churches, and the promoters of it, after suffering considerable annoyance from the less religious part of the community, have succeeded in effecting a revival of evangelical doctrines and practice. They have been styled in derision "Momiers" (from *momerie*, mummery), a name which the great majority of them are far from deserving.

MANICHÆANS.

THE Manichæans were an heretical Christian sect, who derived their name from Mani, as he is called by the Persians and Arabians, or Manes or Manichæus, according to the Greek and Roman writers. The particulars of the life and death of this individual are variously reported by the Greek and Oriental writers; but it appears from all accounts that he was a native of Persia, or at least brought up in that country; that he was well acquainted with the doctrines of the Magi; that he attempted to amalgamate the Persian religion with Christianity; and that after meeting with considerable success, he was eventually put to death by Varanes I., king of Persia. It is difficult to determine the exact time at which the doctrines of Mani were first promulgated in the Roman empire; but they do not appear to have been known before the end of the third century or the beginning of the fourth.

The Manichæans believed, like the Magi, in two eternal principles, from which all things proceed, namely, light and darkness, which are respectively subject to the dominion of two beings, one the god of good, and the other the god of evil. They also believed that the first parents of the human race were created by the god of darkness with corrupt and mortal bodies, but that their souls formed part of that eternal light which was subject to the god of light. They maintained that it was the great object of the government of the god of light to deliver the captive souls of men from their corporeal prisons, and that with this view he created two sublime beings, Christ and the Holy Ghost, and sent Christ into the world, clothed with the shadowy form of a human body, and not with the real substance, to teach mortals how to deliver the rational soul from the corrupt body, and to overcome the power of malignant matter. Referring to the promise of Christ shortly before his crucifixion, which is recorded by John (xvi. 7–15), that he would send to his disciples the Comforter, "who would lead them into all truth," the Manichæans maintained that this promise was fulfilled in the person of Mani, who was sent by the god of light to declare to all men the doctrine of salvation, without concealing any of its truths under the veil of metaphor, or under any other covering. Mani also taught that those souls which obeyed the laws delivered by Christ, as explained by himself the Comforter, and struggled against the lusts and appetites of a corrupt nature, would, on their death, be delivered from their sinful bodies, and, after being purified by the sun and moon, would ascend to the regions of light; but that those souls which neglected to struggle against their corrupt natures would pass after death into the bodies of animals or other beings, until they had expiated their guilt. Their belief in the evil of matter led them to deny the doctrine of the resurrection.

Mani entirely rejected the authority of the Old Testament, which he had said was the word of the god of darkness, whom the Jews had worshipped in the place of the god of light. He asserted that the books of the New Testament had been grossly interpolated; and that they were not all written by the persons whose names they bear. The doctrines of the sect were contained in four works, said to have been written by Mani himself, which were entitled respectively "Mysteries," "Chapters," "Gospel," and "Treasury;" but we know little or nothing of their contents.

Bower, in the second volume of his "History of the Popes," has attempted to prove that the Manichæans were addicted to immoral practices; but this opinion has been ably controverted by Beausobre and Lardner, who have shown that they were, on the contrary, exceedingly rigorous and austere in their mode of life.

The disciples of Mani were divided into two classes, one of which was called the *Elect*, and the other *Hearers*. The former were bound to abstain from animal food, wine, and all sensual enjoyments; the latter were considered as imperfect and feeble Christians, and were not obliged to submit to such a severe mode of life. The ecclesiastical constitution of the Manichæans consisted of twelve apostles and a president, who represented Christ; of seventy-two bishops, who also represented the seventy-two disciples of Christ; and of presbyters and deacons, as in the Catholic church.

The Manichæans never appear to have been very numerous, but they were spread over almost all parts of the Christian world. Numerous treatises were written against them, the most important of which were by Eusebius of Cæsarea, Eusebius of Emesa, Serapion of Thumis, Athanasius of Alexandria, George and Apollinarius of Laodicea, and Titus of Bostra. Much valuable information concerning this sect may be found in the writings of Augustine, who was for nine years a zealous supporter of the Manichæan doctrines.

The Paulicians are generally considered to be a branch of the Manichæan sect, and are supposed to have appeared first in the seventh century in Armenia, and to have derived their name from Paul, a zealous preacher of the doctrines of Mani. But this is an error. See appendix.

In the sixth century the Manichæan doctrines are said to have spread very widely in Persia. They continued to have supporters, under their new name of Paulicianism, till a very late period in ecclesiastical history. About the middle of the eighth century, the emperor Constantine, surnamed Copronymus, transplanted from Armenia a great number of Paulicians to Thrace; where they continued to exist even after the capture of Constantinople by the Turks. In the eleventh and twelfth centuries, the doctrines of the Paulicians were introduced into Italy and France, and met with considerable success.

MARCIONITES.

The Marcionites were a religious sect of the second and third centuries of our æra, so called from their teacher Marcion, a native of Sinope and a priest, who adopted the old Oriental belief of two independent, eternal, co-existing principles, one evil and the other good. He endeavored to apply this doctrine to Christianity, asserting that our souls are emanations of the good principle, but our bodies and the whole visible world are the creation of the evil genius, who strives to chain down our spiritual nature by corporeal fetters, so as to make the soul forget its pure and noble origin. He further maintained that the law of Moses, with its threats and promises of things terrestrial, was a contrivance of the evil principle in order to bind men still more to the earth ; but that the good principle, in order to dissipate these delusions, sent Jesus Christ, a pure emanation of itself, giving him a corporeal appearance and a semblance of bodily form, in order to remind men of their intellectual nature, and that they cannot expect to find happiness until they are reunited to the principle of good from which they are derived. Marcion and his disciples condemned all pleasures which are not spiritual; they taught that it was necessary to combat every impulse that attaches us to the visible world; they condemned marriage, and some of them even regretted the necessity of eating of the fruits of the earth, which they believed to have been created by the evil principle. The Marcionites spread far in the East, and especially in Persia. The chief opponent of Marcion was Tertullianus, who wrote a book to refute his doctrines.

MARONITES.

Maronites is the name of a community of Christians belonging to the Western or Roman church, and living on Mount Lebanon. They are the neighbors of, and allied to, and in some places mixed with the Druses, and, like them, independent, in great measure, of the Turkish power. The Maronites occupy the valleys and fastnesses of the principal ridge of Lebanon east of Beyroot and Tripoli, and they extend inland as far as the Bekaa, or plain between the Libanus and Anti-Libanus, where they are mixed with the Druses, though they do not intermarry with them. The town of Zhaklé, in the valley of Bekaa, contains between ten and twelve thousand inhabitants, chiefly Maronites.

There are also many Maronites at Beyroot and Tripoli; but the tract of country in which the great bulk of the Maronites reside is called Kesrouan. It extends along the ridge of Libanus from the Nahr el Kelb, a stream which enters the sea twelve miles north of Beyroot, to the Nahr el Kebir, which enters the sea north of Tripoli, near the island of Ruad, the ancient Aradus, on which side the Maronites border on the Nosaïris, or Ansarieh, who extend to the northward towards Latakieh, and the Ismaelians, who live farther inland, near the banks of the Orontes. To the eastward, the Maronites have for neighbors the Metualis, a tribe of independent Moslems, of the sect of Ali, who live under their own emir, and occupy the belad or district of Baalbek and part of the Anti-Libanus; and on the south they border on the territory of the Druses, with whom they form one political body, being subject to the Emir Beschir, in so far as they join him when he calls them to arms for the common defence, and pay him their share of the tribute, which the emir paid formerly to the Porte, and now pays to the pasha of Egypt. But in their internal concerns the Maronites are governed by their own sheiks, of whom there is one in every village, from whose decision there is an appeal to the bishops, who have great authority; and in some cases to the emir of the Druses, and his divan or council.

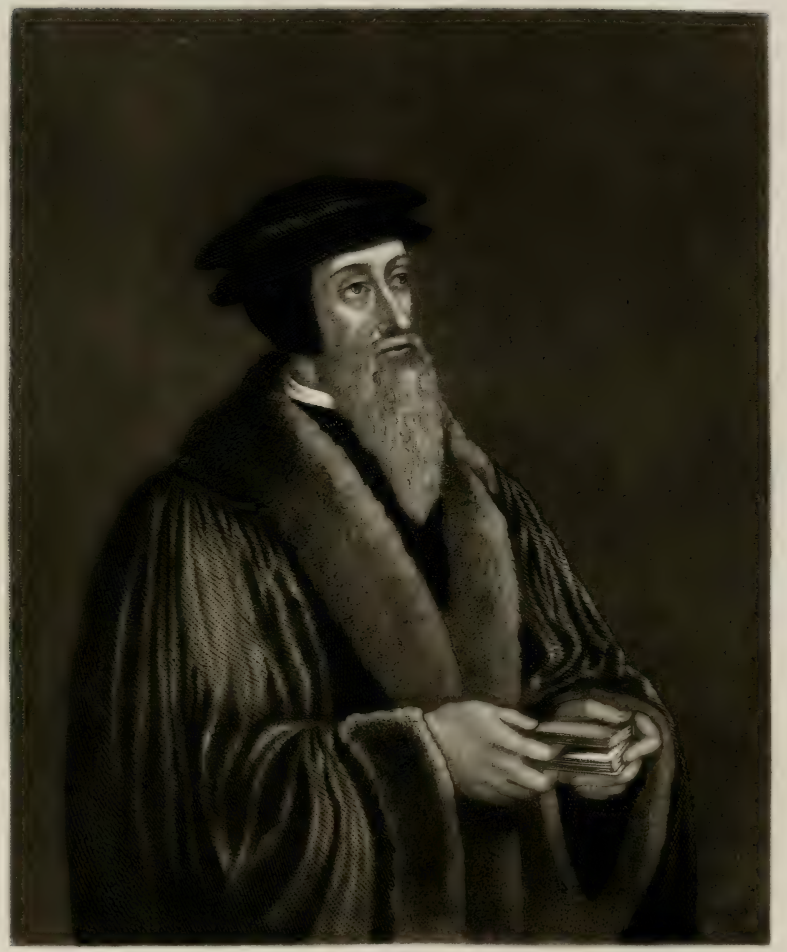
The clergy are very numerous; the secular parish clergy are married, as in the Greek church; but the regular clergy, who are said to amount to 20,000, and are distributed among about 200 convents, follow the rule of St. Anthony, and are bound by vows of chastity and obedience. The Maronite monks are not idle; they cultivate the land belonging to their convents, and live by its produce. Every convent is a farm. The convents are under the jurisdiction of bishops, of whom there is one in every large village. The bishops are under the obligation of celibacy. The bishops collectively elect the patriarch, who is confirmed by the pope, and who resides at the convent of Kanobin, in a valley of the Libanus, south-east of Tripoli, where there is a printing-press, which furnishes the elementary books for the use of the Maronite schools.

Not far from Kanobin is the large village of Eden, ten miles above which, and high up the Libanus, is the famed clump of old cedars, called the "Cedars of Solomon," of large dimensions, but now reduced to seven in number (Lamartine, *Voyage en Orient;* Richardson), not including the younger and smaller ones. Dr. Richardson measured the trunk of one of the old trees, and found it thirty-two feet in circumference. The whole clump of old and young trees may be walked round in about half an hour. Old cedars are not found in any other part of Libanus.

At the opposite or southern extremity of the Kesrouan is the handsome convent of Antoura, which is the residence of the papal legate and of some European missionaries. Near it is a convent of Maronite nuns.

The Maronites derive their name from a monk of the name of Maro, who, in the fifth century, collected a number of followers, and founded several convents in these mountains. When the Monothelite heresy prevailed in the East in the seventh century, and was favored by the court of Constantinople, many Christians who did not embrace its tenets took refuge in the fastnesses of Libanus, around the convents, and thus the name of Maronites was assumed by the population of the mountains. This is the account of the Maronites themselves; others pretend that the Maronites were Monothelites, who took refuge in the Libanus after the Emperor Anastasius II. had condemned and proscribed their sect, in the beginning of the eighth century. Joseph Simonius Assemani, and his friend Ambarach, better known as Father Benedetti, have defended the Maronites from the charge of Monothelitism. Ambarach translated from the Arabic into Latin the work of Stephen, patriarch of Antioch, concerning the origin and liturgy of the Maronites. In 1736, at a great synod held at Marhanna, the Maronite church formally acknowledged the canons of the Council of Trent, but they retained the mass in the Syriac language, and the marriage of the priests. Before that time they received the sacrament under both forms, as in the Greek church. At mass the priest turns towards the congregation and reads the gospel of the day in Arabic, which is the vulgar tongue.

The Maronite population is said to be above 200,000 individuals, and to contain between thirty and forty thousand men fit for military service. Every Maronite is armed, and they are all soldiers in case of need. Volney reckoned them, in 1784, at 120,000, but the population



has been rapidly increasing since that time. Their language is Arabic, and by their appearance and habits they belong to the Arabian race. They are a fine-looking people, high-spirited, civil, and hospitable, especially towards European travellers, and perfectly honest. Robbery and other acts of violence are hardly known among them. They are altogether an interesting race, full of vigor, and perhaps destined with the Druses to act an important part in the future vicissitudes of Syria. (Jowett, Light, Lamartine, and other travellers in Syria.)

There is at Rome, on the Quirinal Mount, a convent of Maronite monks, who perform the service of the mass in the Syriac language, according to the liturgy of their country. This church was founded by Pope Gregory XIII., and is dedicated to St. John. The monastery serves as a college for young Maronites who come to Rome to study and take orders, after which they return to their own country. It is one of those exotic colonies which give a peculiar interest to the city of Rome.

The ceremonies of these Maronites of Rome on great festivals, their chanting in Syriac, and their curious musical instruments, are described by the Abbé Richard, in his "Voyage en Italie."

CALVINISTS.

The followers of the religious doctrine and Church government instituted by Calvin. Calvin published his system in his "Christian Institutes," in the year 1536; but it does not appear to have obtained the name of Calvinism, nor its supporters the name of Calvinists, till the conference of Poissy, in 1561. The reformer was not himself present at that assembly, being prevented from attending by his local duties and the ill state of his health: but we see from his correspondence with Beza, the deputy from Geneva, how deep was his interest in its proceedings, and that nothing was done on the part of the reformers without his knowledge and advice. In the debate which took place on the Augsburg Confession, the points of difference between the Lutherans and Calvinists were drawn out; and they were such as that from thenceforth the latter became known as a distinct sect under that denomination.

The tenets of Calvinism respect the doctrines of the Trinity, predestination, or particular election and reprobation, original sin, particular redemption, effectual or irresistible grace in regeneration, justification by faith, and the perseverance of Saints; together also with the government and discipline of the Church, the nature of the eucharist, and the qualification of those entitled to partake of it. The great leading principles of the system, however, are the absolute decrees of God, the spiritual presence of Christ in the eucharist, and the independence of the Church.

Calvinism was, perhaps, like Lutheranism, exemplified first at Strasburg; where, in the year 1538, Calvin established a French church on his own plan. But it was at Geneva the system was seen in all its vigor; and from thence it spread into France, Germany, Prussia, the United Provinces, England and Scotland. To this last place it was carried by Knox, the disciple and intimate correspondent of Calvin; and as within the little territory of Geneva there was neither room nor need for the parochial sessions, presbyteries, provincial synods, and general assembly, into which the presbyterial government expands itself in a large community, we shall briefly advert to its leading features in Scotland, as it appeared there in the lifetime of Knox. We shall thus, indeed, see the Church of Scotland in its infancy; but, at the same time, — and it is this we have chiefly in view,—we shall thus, perhaps, have the best idea of the matured opinions of the great reformer.

The Confession of Faith, ratified by the Scotch parliament in 1560, declares * that by the sin of our first parents, "commonly called original sin, the image of God was utterly defaced in man, and he and his posterity of nature became enemies of God, slaves to Satan, and servants unto sin; insomuch that death everlasting has had, and shall have, power and dominion over all that have not been, are not, or shall not be, regenerated from above, which regeneration is wrought by the power of the Holy Ghost working in the hearts of the elect of God an assured faith in the promise of God revealed in his word; that "from the eternal and immutable decree of God all our salvation springs and depends;" "God of mere grace electing us in Christ Jesus his Son before the foundation of the world was laid;" and that "our faith and the assurance of the same proceeds not from flesh and blood, that is to say, from our natural powers within us, but is the inspiration of the Holy Ghost;" "who sanctifies us and brings us in all verity by his own operation, without whom we should remain for ever enemies to God and ignorant of his son Christ Jesus; for of nature we are so dead, so blind, and so perverse, that neither can we feel when we are pricked, see the light when it shines, nor assent to the will of God when it is revealed, unless the spirit of the Lord Jesus quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the obedience of his blessed will;" "so that the cause of good works we

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* We have here modernized the spelling.

confess to be not our free will, but the spirit of the Lord Jesus, who, dwelling in our hearts by true faith, brings forth such works as God has prepared for us to walk in;" and "whoso boast themselves of the merits of their own works, or put their trust in works of supererogation, boast themselves in that which is not, and put their trust in damnable idolatry." It further admits that "we now, in the time of the evangel, have two chief sacraments only," to wit, Baptism and the Lord's Supper; by the former of which, "we are ingrafted in Christ Jesus to be made partakers of his justice, by which our sins are covered and remitted;" and in the latter it is asserted there is a real though only spiritual presence of Christ, and "in the supper rightly used, Christ Jesus is joined with us, that he becomes very nourishment and food of our souls." The marks of a true church are said to be the true preaching of the word of God, the right administration of the sacraments, and ecclesiastical discipline rightly administered as the word of God prescribes. The polity or constitution of the Church, however, is not detailed; this was done in the "Book of discipline" drawn up by Knox and his brethren. The highest Church judicatory is the General Assembly, composed of representatives from the others, which are provincial synods, presbyteries, and kirk sessions. The officers of the Church are pastors or ministers, doctors or teachers, and lay elders, to which are to be added lay deacons, for the care of the poor. Among the clergy there is a perfect parity of jurisdiction and authority, and in the Church courts clergy and laity have equal voices. The minister and the elder indeed are both *presbyters* — the one a preaching presbyter, and the other a ruling presbyter; and it will be remembered that when Bucer expressed his approbation of the episcopal hierarchy of England, Calvin said it was only another papacy. Another principle, recognised alike by Calvin and the reformers of Scotland, was the education of the people; which both seem to have regarded as the rock upon which the Reformed Church should be built; and in Scotland, as was fit, this foundation was as broad as the building, it being meant that, besides the universities of the kingdom, there should be in every district a parish church and a parish school.

MOLINISTS.

Louis Molina, born at Cuença in Castile, entered the order of Jesuits in 1553. He studied at Coimbra, became a learned divine, and taught theology for twenty years in the college of Evora. He died at Madrid in the year 1600. He wrote commentaries upon Thomas Aquinas, and a treatise "De Justitia et Jure;" but the work which has rendered his name famous as the head of a school of theology is his book "De Concordia Gratiæ et Liberi Arbitrii," printed at Lisbon in 1568, with an appendix to it, published after. In this work Molina undertook the task of reconciling the free-will of man with the foreknowledge of God and predestination. He observed that the early fathers who had preceded the heresy of Pelagius had defined predestination as being the foreknowledge of God from all eternity of the use which each individual would make of his free-will; but St. Augustine, who had to oppose the Pelagians, who granted too much to free-will, spoke of predestination in a more absolute and restricted sense. Molina says that man requires grace in order to do good, but that God never fails to grant this grace to those who ask it with fervor.

He also asserts that man has it in his power to answer, or not, to the calling of grace.

The opinions of Molina, which were adopted, enlarged, and commented upon by the Jesuits, and strongly opposed by the Dominicans, gave rise to the long disputes concerning grace and free-will. The partisans of Molina were called Molinists, and their antagonists Thomists, from Thomas Aquinas, the favorite divine of the Dominican order. Already in Molina's lifetime his opinions were stigmatized as savoring of Pelagianism. After numerous disputations, Pope Paul V., in 1609, forbade both Jesuits and Dominicans from reviving the controversy. But soon after Jansenius, bishop of Ypres, wrote a book in which he discussed the question concerning grace after the manner of St. Augustine. His book was denounced by the Jesuits, and thus the dispute began afresh between the Molinists and the Jansenists. Pascal, in his second "Lettre Provinciale," gives an account of the state of the controversy in his time. He says that "the Jesuits pretend that there is a sufficient grace imparted unto all men, and subordinate to their free-will, which can render it active or inactive, while the Jansenists maintain that the only sufficient grace is that which is efficacious, that is to say, which determines the will to act effectively. The Jesuits support the 'sufficient grace,' the Jansenists the 'efficacious grace.'"

Molina must not be confounded with *Molinos* (*Michael*), a Spanish clergyman of the seventeenth century, who was the founder of the theory of piety and devotion called Quietism, of which Fenelon and Madame Guyon were distinguished supporters.

MONTANISTS,

Or Cataphrygians, were a sect of Christians, which arose in Phrygia about 171 A. D. They were called Montanists from their leader Montanus, and Cataphrygians or Phrygians, from the country in which they first appeared.

Of the personal history of Montanus little is known. He is said to have been born at Ardaba, a village in Mysia, and to have been only a recent convert when he first made pretensions to the character of a prophet. His principal associates were two prophetesses, named Prisca or Priscilla, and Maximilla. According to some of the ancient writers, Montanus was believed by his followers to be the Paraclete, or Holy Spirit. Probably this is an exaggeration, but it is certain that he claimed divine inspiration for himself and his associates. They delivered their prophecies in an ecstasy, and their example seems to have introduced into the church the practice of appealing to visions in favor of opinions and actions, of which practice Cyprian and others availed themselves to a great extent. Tertullian, who belonged to this sect, informs us that these revelations related only to points of discipline, and neither affected the doctrines of religion nor superseded the authority of Scripture. The doctrines of Montanus agreed in general with those of the Catholic Church, but some of his followers appear to have embraced the Sabellian heresy. The Montanists were chiefly distinguished from other Christians by the austerity of their manners and the strictness of their discipline. They condemned second marriages, and practised fasts. They maintained that all flight from persecution was unlawful, and that the Church had no power to forgive great sins committed after baptism. They held the doctrine of the personal reign of Christ on earth at the Millennium. They are accused by some of the early writers of celebrating mysteries attended by deeds of cruelty and lewdness, but it appears quite certain that these charges are unfounded.

The Montanists were warmly opposed by the writers of the Catholic party, though they were once countenanced for a short time by a bishop of Rome, whose name is unknown, but who is supposed by some to have been Victor. Tertullian wrote several works in defence of their opinions.

The sect was numerous, and lasted a considerable time. They still existed in the time of Augustin and Jerome, the latter of whom wrote against them.

MUGGLETONIANS.

The Muggletonians were a sect of Christians which arose in England in the year 1651. The leaders of this sect were Lodowicke Muggleton, a journeyman tailor, and John Reeve, who asserted that they had been appointed by an audible voice from God, as the last and greatest prophets of Jesus Christ, that they were the two witnesses mentioned in the 11th chapter of the Revelations, and that they had power to bless or damn to all eternity whomsoever they pleased. They published a great number of works, and obtained many followers. The chief writers against them were the Quakers, and among these, George Fox and Wm. Penn. On the 17th of January, 1676, Muggleton was tried at the Old Bailey, and convicted of blasphemy. He died on the 14th of March, 1697, at the age of 88.

It is impossible here to give a full account of the strange doctrines of this sect. The chief articles of their creed appear to have been, that God has the real body of a man, that the Trinity is only a variety of names of God, that God himself came down to earth, and was born as a man and suffered death, and that during this time Elias was his representative in heaven. They held very singular and not very intelligible doctrines concerning angels and devils. According to them the soul of man is inseparably united with the body, with which it dies and will rise again.

A complete collection of the works of Reeve and Muggleton, together with other Muggletonian tracts, was published by some of their modern followers, in 3 vols. 4to., 1832. Among the works written against them are the following: "The New Witnesses proved Old Heretics," by William Penn, 4to., 1672; "A True Representation of the Absurd and Mischievous Principles of the Sect commonly known by the name of Muggletonians," 4to., London, 1694.

FLAGELLANTS,

(From the Latin *flagellare*, to beat,) the name of a sect in the 13th century, who thought that they could best expiate their sins by the severe discipline of the scourge. Rainer, a hermit of Perugia, is said to have been its founder, in 1260. He soon found followers in nearly all parts of Italy. Old and young, great and small, ran through the cities, scourging themselves, and exhorting to repentance. Their number soon amounted to 10,000, who went about, led by priests bearing banners and crosses. They went in thousands from country to country, begging alms. In 1261, they broke over the Alps in crowds into Germany, showed themselves in Alsatia, Bavaria, Bohemia, and Poland, and found there many imitators. In 1296, a small band of Flagellants appeared in Strasburg, who, with covered faces, whipped themselves through the city, and at every church. The princes and higher clergy were little pleased with this new fraternity, although it was favored by the people. The shameful public exposure of the person by the Flagellants offended good manners; their travelling in such numbers afforded opportunity for seditious commotions, and irregularities of all sorts; and their extortion of alms was a severe tax upon the peaceful citizen. On this account, both in Germany and in Italy, several princes forbade these expeditions of the Flagellants. The kings of Poland and Bohemia expelled them with violence from their states, and the bishops strenuously opposed them. In spite of this, the society continued under another form, in the fraternities of the *Beghards*, in Germany and France, and in the beginning of the fifteenth century, among the *Brothers of the Cross*, so numerous in Thuringia (so called from wearing on their clothes a cross on the breast and on the back), of whom 91 were burnt at once at Sangershausen, in 1414. The council assembled at Constance, between 1414 and 1418, was obliged to take decisive measures against them. Since this time nothing more has been heard of a fraternity of this sort.

Flagellation has almost always been used for the punishment of crimes. Its application as a means of religious penance is an old Oriental custom, admitted into Christianity partly because self-torture was considered salutary as mortifying the flesh, and partly because both Christ and the apostles underwent scourging. From the first century of Christianity, religious persons sought to atone for their sins, and to move an impartial Judge tc compassion and pardon by voluntary bodily torture. Like the abbot Regino, at Prum, in the 10th century, many chose to share in the sufferings of Christ, in order to make themselves the more certain of forgiveness through him. It became general in the 11th century, when Peter Damiani of Ravenna, abbot of the Benedictine monastery of Santa Croce d'Avellano, near Gubbio, in Italy, afterwards cardinal bishop of Ostia, zealously recommended scourging as an atonement for sin, to Christians generally, and, in particular, to the monks. His own example, and the fame of his sanctity, rendered his exhortations effective. Clergy and laity, men and women, began to torture themselves with rods and thongs and chains. They fixed certain times for the infliction of this discipline upon themselves. Princes caused themselves to be scourged naked by their father confessors. Louis IX. constantly carried with him, for this purpose, an ivory box, containing five small iron chains, and exhorted his father confessor to scourge him with severity. He likewise gave similar boxes to the princes and princesses of his house, and to other pious friends, as marks of his peculiar favor. The wild expectation of being purified from sin by flagellation, prevailed throughout Europe in the last half of the 13th century. "About this time," says the monk of Padua, in his chronicles of the year 1260, "when all Italy was filled with vice, the Perugians suddenly entered upon a course never before thought of; after them the Romans, and at length all Italy. The fear of Christ exerted upon the people so strong an influence, that men of noble and ignoble birth, old and young, traversed the streets of the city naked, yet without shame. Each carried a scourge in his hand, with which he drew forth blood from his tortured body, amidst sighs and tears, singing, at the same time, penitential psalms, and entreating the compassion of the Deity. Both by day and night, and even in the coldest winters, by hundreds and thousands, they wandered through cities and churches, streets and villages, with burning wax candles. Music was then silent, and the song of love echoed no more; nothing was heard but atoning lamentations. The most unfeeling could not refrain from tears; discordant parties were reconciled; usurers and robbers hastened to restore their unlawful gains; criminals, before unsuspected, came and confessed their crimes, &c." But these penances soon degenerated into noisy fanaticism and a sort of trade. The penitents united into fraternities called the *Flagellants* (described above), of which there were branches in Italy, France, and Germany. After the council of Constance (1414–18), both clergy and laity by degrees became disgusted with flagellation. The Franciscan monks in France (Cordeliers) observed the practice longest. It is not to be wondered at, that a custom so absurd was so long maintained, when we remember the great advantages which the sufferers promised themselves. In the opinion of men in the middle ages, flagellation was equivalent to every sort of expiation for past sins, imposed by the father confessors. 3000 strokes, and the chanting of 30 penitential psalms, were sufficient to cancel the sins of a year; 30,000 strokes, the sins of 10 years, &c. An Italian widow, in the 11th century, boasted that she had made expiation by voluntary scourging for 100 years, for which no less than 300,000 stripes were requisite. The opinion was prevalent, likewise, that, however great the guilt, by self-inflicted pain, hell might be escaped, and the honor of peculiar holiness acquired. By this means, flagellation gained a charm in the sight of the guilty and ambitious, which raised them above the dread of corporeal suffering, till the conceits of hypocrisy vanished before the clearer light of civilization and knowledge.

ANABAPTISTS.

Anabaptists are those who maintain that baptism ought always to be performed by immersion. The word is compounded of ανα, "anew," and βαπτιστης, "a Baptist;" signifying that those who have been baptized in their infancy ought to be baptized *anew.* It is a word which has been indiscriminately applied to Christians of very different principles and practices. The English and Dutch Baptists do not consider the word as at all applicable to their sect; because those persons whom they baptize they consider as never having been baptized before, although they have undergone what they term the ceremony of sprinkling in their infancy.

The Anabaptists of Germany, besides their notions concerning baptism, depended much upon certain ideas which they entertained concerning a perfect church establishment, pure in its members, and free from the institutions of human policy. The most prudent part of them considered it possible, by human industry and vigilance, to purify the church; and seeing the attempts of Luther to be successful, they hoped that the period was arrived in which the church was to be restored to this purity. Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan, or, more properly, a visionary enterprise, to found a new church, entirely spiritual and divine.

This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid; for, in a very short space of time, their discourses, visions, and predictions, excited great commotions in a great part of Europe. The most pernicious faction of all those which composed this motley multitude, was that which pretended that the founders of this *new* and *perfect* church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that, in the year 1521, began their fanatical work under the guidance of Munzer, Stubner, Storick, etc. These men taught that, among Christians, who had the precepts of the gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that, as neither the laws of nature, nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed, at first, the various arts of persuasion in order to propagate their doctrines, and related a number of visions and revelations with which they pretended to have been favored from above; but when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext that Christ himself was now to take the reins of all government into his hands; but this seditious crowd was routed and dispersed by the Electer of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived, and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury for common use. They made preparations for the defence of the city; invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the Bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed by a special designation of heaven, as the pretended King of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken after a long siege, and Bockholdt punished with death.

It must be acknowledged that the true rise of the insurrections of this period ought not to be attributed to religious opinions. The first insurgents groaned under severe oppressions, and took up arms in defence of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves, than to have been the prime movers. That a great part were Anabaptists seems indisputable; at the same time, it appears from history that a great part also were Roman Catholics, and a still greater part of those who had scarcely any religious principles at all. Indeed, when we read of the vast numbers that were concerned in these insurrections, of whom it is reported that 100,000 fell by the sword, it appears reasonable to conclude that they were not all Anabaptists.

It is but justice to observe also, that the Baptists of our time have nothing in common with this sect. They profess an equal aversion to all principles of rebellion on the one hand, and to enthusiasm on the other.

ANTINOMIANS.

Antinomians are those who maintain that the law is of no use or obligation under the gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works. The Antinomians took their name from John Agricola, about the year 1538, who taught that the law is no way necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the gospel.

This sect sprang up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect, that they cannot do anything displeasing to God. It is necessary, however, to observe here, and candor obliges us to confess, that there have been others, who have been styled Antinomians, who cannot, strictly speaking, be ranked with these men; nevertheless, the unguarded expressions they have advanced, the bold positions they have laid down, and the double construction which might so easily be put upon many of their sentences, have led some to charge them with Antinomian principles.

For instance, when they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity and the execution of it in time; when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distinguishing between fatherly correction and vindictive punishment; these things, whatever be the private sentiments of those who advance them, have a tendency to injure the minds of many. It has been alleged that the principal thing they have had in view was to counteract those legal doctrines which have so much abounded among the self-righteous; but granting this to be true, there is no occasion to run from one extreme to another. Had many of those writers proceeded with more caution, been less dogmatical, more explicit in the explanation of their sentiments, and possessed more candor towards those who differed from them, they would have been more serviceable to the cause of truth and religion.

JUMPERS.

JUMPERS, persons so called from the practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760. It was soon after defended by Mr. William Williams, (the Welsh poet, as he is sometimes called,) in a pamphlet, which was patronized by the abettors of jumping in religious assemblies. Several of the more zealous itinerant preachers encouraged the people to cry out *gogoniant* (the Welsh word for glory,) amen, &c., &c.; to put themselves in violent agitations; and, finally, to jump until they were quite exhausted, so as often to be obliged to fall down on the floor or field, where this kind of worship was held.

LABADISTS.

THE Labadists were so called from their founder, John Labadie, a native of France. He was originally in the Romish communion; but leaving that, he became a member of the reformed church, and performed with reputation the ministerial functions in France, Switzerland, and Holland. He at length erected a new community, which resided successively at Middleburg, in Zealand, Amsterdam, Hervorden, and at Altona, where he died about 1674. After his death, his followers removed their wandering community to Wiewert, in the district of North Holland, where it soon fell into oblivion. If we are to judge of the Labadists by their own account, they did not differ from the reformed church so much in their tenets and doctrines as in their manners and rules of discipline; yet it seems that Labadie had some strange notions. Among other things, he maintained that God might and did, on certain occasions, deceive men; that the faithful ought to have all things in common; that there is no subordination or distinction of rank in the true church; that in reading the Scriptures greater attention should be paid to the internal inspiration of the Holy Spirit than to the words of the text; that the observation of Sunday was a matter of indifference; that the contemplative life is a state of grace and union with God, and the very height of perfection.

MYSTICS.

Mystics, a sect distinguished by their professing pure, sublime, and perfect devotion, with an entire disinterested love of God, free from all selfish considerations. The authors of this mystic science, which sprung up towards the close of the third century, are not known; but the principles from which it was formed are manifest. Its first promoters proceeded from the known doctrine of the Platonic school, which was also adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or that the faculty of reason, from which proceed the health and vigor of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could, by labor or study, excite this celestial flame in their breasts; and therefore they disapproved highly of the attempts of those who, by definitions, abstract theorems, and profound speculations, endeavored to form distinct notions of truth, and to discover its hidden nature.

On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things. For thus they reasoned: — Those who behold with a noble contempt all human affairs; who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world, must necessarily return to God when the spirit is thus disengaged from the impediments that prevented that happy union; and in this blessed frame they not only enjoy inexpressible raptures from their communion with the Supreme Being, but are also invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form.

The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic, who gave himself out for Dionysius, the Areopagite disciple of St. Paul, and probably lived about this period; and by pretending to higher degrees of perfection than other Christians, and practising greater austerity, their cause gained ground, especially in the eastern provinces, in the fifth century.

A copy of the pretended works of Dionysius was sent by Balbus to Lewis the Meek, in the year 824, which kindled the oily flame of mysticism in the western provinces, and filled the Latins with the most enthusiastic admiration of this new religion. In the twelfth century these Mystics took the lead in their method of expounding the Scriptures. In the thirteenth century they were the most formidable antagonists of the schoolmen; and, towards the close of the fourteenth, many of them resided and propagated their tenets almost in every part of Europe. They had, in the fifteenth century, many persons of distinguished merit in their number; and in the sixteenth century, previous to the Reformation, if any sparks of real piety subsisted under the despotic empire of superstition, they were only to be found among the Mystics.

The celebrated Madame Bourignon, and the amiable Fenelon, archbishop of Cambray, were of this sect. Dr. Haweis, in speaking of the Mystics, Church History, vol. iii. p. 47, thus observes: "Among those called Mystics, I am persuaded some were found who loved God out of a pure heart fervently; and though they were ridiculed and reviled for proposing a disinterestedness of love without other motives, and as professing to feel in the enjoyment of the temper itself an abundant reward, their holy and heavenly conversation will carry a stamp of real religion upon it."

As the late Rev. William Law, who was born in 1687, makes a distinguished figure among the modern Mystics, a brief account of the outlines of his system may, perhaps, be entertaining to some readers. He supposed that the material world was the very region which originally belonged to the fallen angels. At length the light and spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the triune God, a living mirror of the divine nature, formed to enjoy communion with Father, Son, and Holy Ghost, and live on earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body; but by his fall he changed the light, life, and spirit of God for the light, life, and spirit of the world. He died the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open in him, as they were in any animal, at his birth into this world; he became an earthly creature, subject to the dominion of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition; redemption from it was immediately granted, and the bruiser of the serpent brought the light, life, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in Paradise. No son of Adam can be lost, only by turning away from the Saviour within him. The only religion which can save us, must be that which can raise the light, life, and Spirit of God in our souls. Nothing can enter into the vegetable kingdom till it have the vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the Gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery but the divine nature of Jesus Christ derived to our souls.

ABYSSINIAN CHURCH,

THAT which is established in the empire of Abyssinia. They are a branch of the Copts, with whom they agree in admitting only one nature in Jesus Christ, and rejecting the Council of Chalcedon; whence they are also called Monophysites and Eutychians.

The Abyssinian Church is governed by a Bishop, styled *Abuna.* They have canons also, and monks. The emperor has a kind of supremacy in ecclesiastical matters. The Abyssinians have at divers times expressed an inclination to be reconciled to the see of Rome; but rather from interested views than from any other motive. They practice circumcision on females, as well as males. They eat no meats prohibited by the law of Moses. They observe both Saturday and Sunday sabbaths. Women are obliged to the legal purifications. Brothers marry their brother's wives, &c.

On the other hand they celebrate the Epiphany with peculiar festivity; have four Lents; pray for the dead; and invoke angels. Images in painting they venerate, but abhor all those in relievo, except the cross. They admit the apocryphal books and the canons of the apostles, as well as the apostolical constitutions, for genuine. They allow of divorce, which is easily granted among them, and by the civil judge; nor do their civil laws prohibit polygamy. They have, at least, as many miracles and legends of saints as the Romish Church. They hold that the soul of man is not created; because, say they, God finished all his works on the sixth day.

Thus we see that the doctrines and ritual of this sect form a strange compound of Judaism and Christianity, ignorance and superstition. Some, indeed, have been at a loss to know whether they are most Christians or Jews; it is to be feared, however, that there is little beside the name of Christianity among them.

ADAMITES,

A SECT that sprang up in the second century. Epiphanius tells us that they were called Adamites from their pretending to be re-established in the state of innocence, such as Adam was at the moment of his creation, whence they ought to imitate him in going naked. They detested marriage; maintaining that the conjugal union would never have taken place upon earth had sin been unknown. This obscure and ridiculous sect did not last long. It was, however, revived with additional absurdities, in the twelfth century. About the beginning of the fifteenth century, these errors spread in Germany and Bohemia; it found also some partisans in Poland, Holland, and England. They assembled in the night; and, it is said, one of the fundamental maxims of their society was contained in the following verse:

Jura, perjura, secretum prodere noli.
Swear, forswear, and reveal not the secret.

ALBIGENSES.

Albigenses (Albigeois); a name common to several sects, particularly the Cathari and Waldenses, who agreed in opposing the dominion of the Roman hierarchy, and endeavoring to restore the simplicity of primitive Christianity. They had increased very much towards the close of the twelfth century, in the south of France, about Toulouse and Albi, and were denominated by the crusaders Albigenses from the district Albigeois (territory of Albi), where the army of the cross, called together by Pope Innocent III., attacked them in 1209. The assassination of the papal legate and inquisitor, Peter of Castelnau, while occupied in extirpating these heretics in the territory of the Count Raymond of Toulouse, occasioned this war, which is important as the first which the Romish Church waged against heretics within her own dominions. It was carried on with a degree of cruelty which cast a deep shade over the Roman clergy, as their real object appeared to be to deprive the Count of Toulouse of his possessions, on account of his tolerating the heretics. It was in vain that this powerful prince had suffered a disgraceful penance and flagellation from the legate Milo, and obtained the papal absolution by great sacrifices. The legates, Arnold, Abbot of Citeaux, and Milo, took Beziers, the capital of his nephew Roger, by storm, and put all the inhabitants (about 60,000), without any distinction of creed, to the sword. Simon de Montfort, the military leader of the crusade, under the legates, was equally severe towards other places in the territory of Raymond and his allies, of whom Roger died in a prison, and Peter I., king of Arragon, in battle. The lands taken were presented by the Church, as a reward for his services, to the Count of Montfort, who, however, on account of the changing fortune of war, never obtained the quiet possession of them; he was killed by a stone, at the siege of Toulouse, in 1218. The legates prevailed on his son Amalric to cede his claims to the king of France. The papal indulgences attracted from all provinces of France new crusaders, who continued the war, and, even after the death of Raymond VI., in 1222, under excommunication, his son, Raymond VII., was obliged, notwithstanding his readiness to do penance, to defend his inheritance till 1229 against the legates and Louis VIII. of France, who fell, in 1226, in a campaign against the heretics. After hundreds of thousands had fallen on both sides, and the most beautiful parts of Provence and Upper Languedoc had been laid waste, a peace was made, by the terms of which Raymond was obliged to purchase his absolution with a large sum of money, to cede Narbonne, with several estates, to Louis IX., and make his son-in-law, a brother of Louis, heir of his other lands. The pope suffered these provinces to come into the possession of the king of France, in order to bind him more firmly to his interests, and force him to receive his inquisitors. The heretics were now delivered up to the proselyting zeal of the Dominicans, and to the courts of the inquisition; and these new auxiliaries, which priestcraft had acquired during the war, employed their whole power to bring the remainder of the Albigenses to the stake, and made even the converts feel the irreconcilable anger of the Church, by heavy fines and personal punishments. The name of the Albigenses disappeared after the middle of the thirteenth century; but fugitives of their party formed, in the mountains of Piedmont and in Lombardy, what is called the *French Church*, which was continued through the Waldenses, to the times of the Hussites and the Reformation.

PANTHEISTS.

PANTHEISM, a philosophical species of idolatry, leading to atheism, in which the universe was considered as the Supreme God. Who was the inventor of this absurd system, is perhaps not known, but it was of early origin, and differently modified by different philosophers. Some held the universe to be one immense animal, of which the incorporeal soul was properly their god, and the heavens and the earth the body of that god; whilst others held but one substance, partly active, and partly passive, and therefore looked upon the visible universe as the only *Numen*. The earliest Grecian pantheists of whom we read was Orpheus, who called the world the *body of God*, and its several parts his members, making the whole universe one *divine animal*. According to Cudworth, Orpheus and his followers believed in the immaterial soul of the world: therein agreeing with Aristotle, who certainly held that God and matter are coeternal: and that there is some such union between them, as subsists between the souls and bodies of men. An institution, embodying sentiments nearly of this kind, was set on foot early in the last century, in England, by a society of philosophical idolaters, who called themselves *Pantheists*, because they professed the worship of All Nature as their deity. They had Mr. John Toland for their secretary and chaplain. Their liturgy was in Latin; an English translation was published in 1751, from which the following sentiments are extracted: "The ethereal fire environs all things, and is therefore supreme. The æther is a reviving fire: it rules all things, it disposes all things. In it is soul, mind, prudence. This fire is Horace's particle of divine breath, and Virgil's *inwardly* nourishing spirit. All things are comprised in an intelligent nature." This force they call the soul of the world; as also, a mind of perfect wisdom, and, consequently, God. Vanini, the Italian philosopher, was nearly of this opinion: his god was nature. Some very learned and excellent remarks are made on this error by Mr. Boyle, in his discourse on the vulgarly received notion of nature.

SECOND ADVENTISTS.

SECOND ADVENTISTS: (sometimes called MILLERITES and MILLENNARIANS,) those who hold, in opposition to the general opinion, that the Second Coming of Christ will *precede* the Millennium, and is necessary to introduce it. On the nature of the Millennium, its antecedents, consequences, and the signs of its approach, they differ widely among themselves; but they all agree that it will be ushered in by the Second Advent of the Son of God, and be distinguished as the period of his personal reign on the earth. Some go so far as to fix the time; but others content themselves with saying that it is at the door.

This pre-millennial view of the Second Advent is therefore the characteristic mark of this denomination, although they seldom are embodied as a distinct sect, but are found in all denominations, more or less.

They strenuously contend that their view rests upon the literal interpretation of the prophecies; that it was the general belief of the earliest Christians, and forms an essential and powerful element of practical Christianity. They insist that the ordinary view of the Millennium as a spiritual reign of righteousness and peace, preceding the personal coming of Christ, and followed by a brief but terrible Apostacy, which calls down the Son of God to judgment (Rev. xx.), is of modern date; that it unsettles the principles of interpretation, and deadens the spiritual life of believers.

It is but just to say that all these arguments have been soberly met and acutely answered by some of the ablest writers on Prophecy, particularly by Dr. Brown of Edinburgh.

In the last century Dr. John Gill and Rev. A. M. Toplady advocated the doctrine of Christ's personal reign. Bishop Newton does not go so far as to give an opinion, while President Edwards, Archibald McLean, and Andrew Fuller, after long investigation, decided in favor of the spiritual reign of Christ in the Millennium. Mr. Fuller's last thoughts on this subject were written within a few months of his death.

Since that time Rev. Edward Irving, Dr. Cumming, George Gilfillan, Mr. Bickersteth, and other clergymen of the Church of England, have revived the doctrine of the Premillennial Advent abroad. In this country it has found many zealous and able advocates, among whom we may name William Miller, H. L. Hastings, and D. T. Taylor. Men of standing and scholarship in evangelical denominations, are found maintaining substantially the same views of the Second Advent, unmixed with the errors and extravagance charged upon those previously named. Dr. Lord of New York, and Drs. Seiss, Newton, Duffield and others of Philadelphia, have long sustained this doctrine through the periodical press. The last named gentlemen, in the first issue of their work (Jan. 1863), drew out astatement of their belief in twelve propositions, and in the fourth number (April 1863), one of the editors gave a more formal and elaborate Theory of the Millennium. Our space will not permit us to introduce them here, though in all our previous statements we have kept them in view.

The only point of real difference between the Second Adventists and their opponents—the main pivot on which every thing turns—is this: Will the future Personal Advent of Christ—that blessed hope so often set before us in the Scriptures—precede, or follow the promised Millennium?

Both parties equally believe in the certainty and glory of the Second Advent of Christ in person to judge the world, all representations to the contrary notwithstanding. All alike expect it, but in different time, order, and effects. It is a pure question of Biblical Interpretation. The question involves, in all its extent, the complete compass and harmony of the Prophecies of Scripture, which, proceeding from one Omniscient Mind, can never conflict in meaning when properly understood. It is not probable that a matter of this high and solemn moment has really been left in darkness. The clearness of Divine Revelation is usually in proportion to its importance to mankind. But of the day and hour of the Second Advent, Christ himself assures us no man knoweth. It is not a thing revealed, or to be ascertained by any searching of the Scriptures. It is purposely kept secret, that all may watch; yet it will come at last as a snare, suddenly and unexpectedly, to the men of the latest generation, the scoffers of the last days. Matt. xxiv. 36–51. Luke xviii. 8. 1 Thess. v. 1–6. 2 Pet. iii. 1–12. Rev. xx. 7–15.

SOCINIANS.

The Socinians are so called from Faustus Socinus, who died in Poland in 1604. There were two who bore the name Socinus, uncle and nephew, and both disseminated the same doctrine; but it is the nephew who is generally considered as the founder of this sect. They maintain "that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary; that the Holy Ghost is no distinct person; but that the Father is truly and properly God. They own that the name of God is given in the Holy Scriptures to Jesus Christ, but contend that it is only a deputed title, which, however, invests him with a great authority over all created beings. They deny the doctrines of satisfaction and imputed righteousness, and say that Christ only preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines with his blood. Original sin and absolute predestination they esteem scholastic chimeras. Some of them likewise maintain the sleep of the soul, which, they say, becomes insensible at death, and is raised again with the body at the resurrection, when the good shall be established in the possession of eternal felicity, while the wicked shall be consigned to a fire that will not torment them eternally, but for a certain duration proportioned to their demerits."

There is some difference, however, between ancient and modern Socinians. The latter, indignant at the name Socinian, have appropriated to themselves that of Unitarians, and reject the notions of a miraculous conception and the worship of Christ; both which were held by Socinus. Dr. Priestley has labored hard in attempting to defend this doctrine of the Unitarians; but Dr. Horsley, Bishop of Rochester, has ably refuted the doctor in his Theological Tracts, which are worthy the perusal of every Christian, and especially every candidate for the ministry.

Dr. Price agreed with the Socinians in the main, yet his system was somewhat different. He believed in the preexistence of Christ, and likewise that he was more than a human being; and took upon him human nature for a higher purpose than merely revealing to mankind the will of God, and instructing them in their duty and in the doctrines of religion.

The Socinians flourished greatly in Poland about the year 1551; and J. Siemienius, palatine of Podolia, built purposely for their use the city of Racow. A famous catechism was published, called the Racovian Catechism; and their most able writers are known by the title of the *Polones Fratres*, or Polonian Brethren. Their writings were republished together, in the year 1656, in one great collection, consisting of six volumes in folio, under the title of Bibliotheca Fratrum.

SANDEMANIANS.

THE Sandemanians are a sect that originated in Scotland about the year 1728, where it is, at this time, distinguished by the name of Glassites, after its founder, Mr. John Glass, who was a minister of the established church in that kingdom; but, being charged with a design of subverting the national covenant, and sapping the foundation of all national establishments, by maintaining that *the kingdom of Christ is not of this world*, was expelled from the synod by the Church of Scotland. His sentiments are fully explained in a tract, published at that time, entitled "The Testimony of the King of Martyrs," and preserved in the first volume of his works. In consequence of Mr. Glass' expulsion, his adherents formed themselves into churches, conformable, in their institution and discipline, to what they apprehended to be the plan of the first churches recorded in the New Testament. Soon after the year 1755, Mr. Robert Sandeman, an elder in one of these churches in Scotland, published a series of letters addressed to Mr. Hervey, occasioned by his Theron and Aspasia, in which he endeavors to show that *his* notion of faith is contradictory to the Scripture account of it, and could only serve to lead men, professedly holding the doctrines called Calvinistic, to establish their own righteousness upon their frames, feelings, and acts of faith. In these letters Mr. Sandeman attempts to prove that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received by the understanding; and that this divine testimony carries in itself sufficient ground of hope to every one who believes it, without anything wrought in us, or done by us, to give it a particular direction to ourselves.

Some of the popular preachers, as they were called, had taught that it was of the essence of faith to believe that Christ is ours; but Mr. Sandeman contended that that which is believed in true faith is *the truth*, and what would have been the truth, though we had never believed it. They dealt largely in calls and invitations to repent and believe in Christ in order to forgiveness; but he rejects the whole of them, maintaining that the gospel contained no offer but that of evidence, and that it was merely a *record* or *testimony* to be credited. They had taught that though acceptance with God, which included the forgiveness of sins, was merely on account of the imputed righteousness of Christ, yet that no one was accepted of God, nor forgiven, till he repented of his sin, and received Christ as the only Saviour; but he insists that there is acceptance with God through Christ for sinners, while such, or before "any act, exercise, or exertion of their minds whatsoever;" consequently before repentance; and that "a passive belief of this quiets the guilty conscience, begets hope, and so lays the foundation for love." It is by this passive belief of the truth that we, according to Mr. Sandeman, are justified, and that boasting is excluded. If any act, exercise, or exertion of the mind were necessary to our being accepted of God, he conceives there would be whereof to glory; and justification by faith could not be opposed, as it is in Rom. iv. 4, 6, to justification by works.

The authors to whom Mr. Sandeman refers, under the title of "popular preachers," are Flavel, Boston, Guthrie, the Erskines, etc., whom he has treated with acrimony and contempt. "I would be far," says he, "from refusing even to the popular preachers themselves what they so much grudge to others—the benefit of the one instance of a hardened sinner finding mercy at last; for I know of no sinners more hardened, none greater destroyers of mankind, than they." There have not been wanting writers, however, who have vindicated these ministers from his invectives and have endeavored to show that Mr. Sandeman's notion of faith, by excluding all exercise or concurrence of the will with the gospel way of salvation, confounds the faith of devils with that of Christians, and so is calculated to deceive the souls of men. It has also been observed, that though Mr. Sandeman admits of the acts of faith and love as fruits of believing the truth, yet, "all his godliness consisting (as he acknowledges to Mr. Pike) *in love to that which first relieved him*," it amounts to nothing but self-love. And as self-love is a stranger to all those strong affections expressed in the 109th Psalm towards the law of God, he cannot admit of them as the language of a good man, but applies the whole psalm to Christ, though the person speaking acknowledges that "before he was afflicted, he went astray." Others have thought that from the same principle it were easy to account for the bitterness, pride, and contempt which distinguish the system; for self-love, say they, is consistent with the greatest aversion to all beings divine or human, excepting so far as they become subservient to us.

The chief opinion and practices in which this sect differs from other Christians, are their weekly administration of the Lord's Supper; their love feasts, of which every member is not only allowed but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service. Their kiss of charity used on this occasion at the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's Supper, for the support of the poor, and defraying other expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love, the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, etc.

They maintain a plurality of elders, pastors or bishops, in each church; and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's Supper.

In the choice of these elders, want of learning, and engagement in trade, are no sufficient objection, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify for the office; and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add, that in every transaction they esteem unanimity to be absolutely necessary.

In the year 1764, Mr. Sandeman, having accepted an invitation from some persons in America, who had read his writings and professed a strong attachment to them, to come and settle among them, sailed for New England There is reason to believe that he was much disappointed in the persons who had invited him over, and in the expectations he had formed generally respecting America. Dissensions began to arise, soon after his arrival, between the colonies and mother country. Mr. Sandeman's principles led him to avow the most implicit allegiance to the latter, which rendered him obnoxious to the colonists; his days were imbittered; his prospects of usefulness in a great measure blighted; and, after collecting a few small societies, he ended his life at Danbury, in Connecticut, Fairfield County, in the year 1771. Since his death, there has appeared from his pen, "The Honor of Marriage opposed to all Impurities;" "An Essay on Solomon's Song;" "On the Sign of the Prophet Jonah," etc., etc., all of which may be read with profit.

NECESSARIANS.

Necessarians, an appellation which may be given to all who maintain that moral agents act from necessity.

Necessity signifies whatever is done by a cause or power that is irresistible, in which sense it is opposed to freedom. Man is a necessary agent, if all his actions be so determined by the causes preceding each action, that not one past action could possibly not have come to pass, or have been otherwise than it hath been, nor one future action can possibly not come to pass, or be otherwise than it shall be. On the other hand, it is asserted that he is a free agent, if he be able, at any time, under the causes and circumstances he then is, to do different things; or, in other words, if he be not unavoidably determined in every point of time by the circumstances he is in, and the causes he is under, to do any one thing he does, and not possibly to do any other thing. Whether man is a necessary or a free agent, is a question which has been debated by writers of the first eminence. Hobbes, Collins, Hume, Leibnitz, Kaims, Hartley, Priestley, Edwards, Crombie, Toplady, and Belsham, have written on the side of necessity; while Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Horsley, Beattie, Gregory, and Butterworth, have written against it. To state all their arguments in this place, would take up too much room; suffice it to say, that the Anti-necessarians suppose that the doctrine of necessity charges God as the author of sin; that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil, and morality or virtue to be no good; precludes the use of means, and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences, and observe that the Deity acts no more immorally in decreeing vicious actions, than in permitting all those irregularities, which he could so easily have prevented. The difficulty is the same on each hypothesis. All necessity, say they, doth not take away freedom. The actions of a man may be at one and the same time free and necessary too. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became a man, and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. It is part of the happiness of the blessed to love God unchangeably, yet freely, for it would not be their happiness if done by compulsion. Nor does it, says the Necessarian, render man unaccountable, since the Divine Being does no injury to his rational faculties; and man, as his creature, is answerable to him; besides, he has a right to do what he will with his own. That necessity doth not render actions less morally good, is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a necessary one; and the obedience of Christ cannot be good, because it was necessary. Further, say they, necessity does not preclude the use of means; for means are no less appointed than the end. It was ordained that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being; that his kingdom ruleth over all, and that he doth all things well. So far from its being inimical to happiness, they suppose there can be no solid true happiness without the belief of it; that it inspires gratitude, excites confidence, teaches resignation, produces humility, and draws the soul to God. It is also observed, that to deny necessity is to deny the foreknowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle — the self-determining power of man — upon the throne of the universe. Besides, say they, the Scripture places the doctrine beyond all doubt, Job xxiii. 13, 14, ; xxxiv. 29; Prov. xvi. 4; Is. xlv. 7; Acts xiii. 48; Eph. i. 11; 1 Thess. iii. 3; Matt. x. 29, 30, xviii. 7; Luke xxiv. 26; John vi. 37.

LOLLARDS.

The Lollards were a religious sect, differing in many points from the Church of Rome, which arose in Germany about the beginning of the fourteenth century; so called, as many writers have imagined, from Walter Lollard, who began to dogmatize in 1315, and was burned at Cologne; though others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed the poison of error under the appearance of piety.

The monk of Canterbury derives the origin of the word lollard among us from *lolium*, "a tare," as if the Lollards were the tares sown in Christ's vineyard. Abelly says, that the word signifies "praising God," from the German *loben*, "to praise," and *herr*, "lord;" because the Lollards employed themselves in travelling about from place to place, singing psalms and hymns. Others, much to the same purpose, derive *lollhard*, *lulhard*, or *lollert*, *lullert*, as it was written by the ancient Germans, from the old German word, *lullen*, *lollen*, or *lallen*, and the termination *hard*, with which many of the High Dutch words end. *Lollen* signifies, "to sing with a low voice," and therefore lollard is a singer, or one who frequently sings; and in the vulgar tongue of the Germans it denotes a person who is continually praising God with a song, or singing hymns to his honor.

The Alexians or Cellites were called *Lollards*, because they were public singers, who made it their business to inter the bodies of those who died of the plague, and sang a dirge over them in a mournful and indistinct tone, as they carried them to the grave. The name was afterwards assumed by persons that dishonored it; for we find among those Lollards who made extraordinary pretences to religion, and spent the greatest part of their time in meditation, prayer, and such acts of piety, there were many abominable hypocrites, who entertained the most ridiculous opinions, and concealed the most enormous vices under the specious mask of this extraordinary profession. Many injurious aspersions were therefore propagated against those who assumed this name by the priests and monks; so that, by degrees, any person who covered heresies or crimes under the appearance of piety was called a *Lollard*. Thus the name was not used to denote any one particular sect, but was formerly common to all persons or sects who were supposed to be guilty of impiety towards God or the church, under an external profession of great piety. However, many societies, consisting both of men and women, under the name of Lollards, were formed in most parts of Germany and Flanders, and were supported partly by their manual labors, and partly by the charitable donations of pious persons. The magistrates and inhabitants of the towns where these brethren and sisters resided, gave them particular marks of favor and protection, on account of their great usefulness to the sick and needy. They were thus supported against their malignant rivals, and obtained many papal constitutions, by which their institute was confirmed, their persons exempted from the cognizance of the inquisitor, and subjected entirely to the jurisdiction of the bishops; but as these measures were insufficient to secure them from molestation, Charles, duke of Burgundy, in the year 1472, obtained a solemn bull from pope Sextus IV., ordering that the Cellites or Lollards should be ranked among the religious orders, and delivered from the jurisdiction of the bishops. And pope Julius II. granted them still greater privileges, in the year

1506. Mosheim informs us, that many societies of this kind are still subsisting at Cologne, and in the cities of Flanders, though they have evidently departed from their ancient rules.

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and penances for sin; arguing that Christ's sufferings were sufficient. He is likewise said to have set aside baptism, as a thing of no effect; and repentance as not absolutely necessary, &c. In England, the followers of Wickliffe were called, by way of reproach, *Lollards*, from the supposition that there was some affinity between some of their tenets; though others are of opinion that the English Lollards came from Germany.

JESUITS.

Jesuits, or the Society of Jesus, a famous religious order of the Roman Church, founded by Ignatius Loyola, a Spanish knight, in the sixteenth century. The plan which this fanatic formed of its constitution and laws, was suggested, as he gave out, by the immediate inspiration of Heaven. But, notwithstanding this high pretension, his design met at first with violent opposition. The Pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a committee of cardinals. They represented the establishment to be unnecessary as well as dangerous, and Paul refused to grant his approbation of it. At last, Loyola removed all his scruples, by an offer which it was impossible for any Pope to resist. He proposed that, besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the Pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring anything from the Holy See for their support. At a time when the Papal authority had received such a shock by the revolt of so many nations from the Romish Church, at a time when every part of the popish system was attacked with so much violence and success, the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull, granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order. 1640 The event justified Paul's discernment in expecting such beneficial consequences to the see of Rome from this institution. In less than half a century, the society obtained establishments in every country that adhered to the Roman Catholic Church; its power and wealth increased amazingly; the number of its members became great; their character as well as accomplishments were still greater; and the Jesuits were celebrated by the friends and dreaded by the enemies of the Romish faith, as the most able and enterprising order in the church.

2. *Jesuits, object of the Order of.*—The primary object of almost all the monastic orders is to separate men from the world, and from any concern in its affairs. In the solitude and silence of the cloister, the monk is called to work out his salvation by extraordinary acts of mortification and piety. He is dead to the world, and ought not to mingle in its transactions. He can be of no benefit to mankind but by his example and by his prayers. On the contrary, the

Jesuits are taught to consider themselves as formed for action. They are chosen soldiers, bound to exert themselves continually in the service of God, and of the Pope, his vicar on earth. Whatever tends to instruct the ignorant, whatever can be of use to reclaim or oppose the enemies of the Holy See, is their proper object. That they may have full leisure for this active service, they are totally exempted from those functions, the performance of which is the chief business of other monks. They appear in no processions; they practise no rigorous austerities; they do not consume one-half of their time in the repetition of tedious offices; but they are required to attend to all the transactions of the world, on account of the influence which these may have upon religion: they are directed to study the disposition of persons in high rank, and to cultivate their friendship; and by the very constitution and genius of the order, a spirit of action and intrigue is infused into all its members.

3. *Jesuits, peculiarities of their policy and government.*—Other orders are to be considered as voluntary associations, in which, whatever affects the whole body, is regulated by the common suffrage of all its members. But Loyola, full of the ideas of implicit obedience, which he had derived from his military profession, appointed that the government of his order should be purely monarchical. A general chosen for life, by deputies from the several provinces, possessed power that was supreme and independent, extending to every person and to every case. To his commands they were required to yield not only outward obedience, but to resign up to him the inclinations of their own wills, and the sentiments of their own understandings. Such a singular form of policy could not fail to impress its character on all the members of the order, and to give a peculiar force to all its operations. There has not been,

perhaps, in the annals of mankind, any example of such a perfect despotism exercised, not over monks shut up in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the order vest in the general such absolute dominion over all its members, they carefully provide for his being perfectly informed with respect to the character and abilities of his subjects. Every novice who offers himself for a candidate for entering into the order, is obliged to manifest his conscience to the superior, or a person appointed by him; and is required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of the soul. This manifestation must be renewed every six months. Each member is directed to observe the words and actions of the novices, and they are bound to disclose everything of importance concerning them to the superior. In order that the scrutiny into their character may be as complete as possible, a long noviciate must expire, during which they pass through the several gradations of rank in the society; and they must have attained the full age of thirty-three years before they can be admitted to take the final vows by which they become professed members. By these various methods, the superiors, under whose immediate inspection the novices are placed, acquire a thorough knowledge of their disposition and talents; and the general, by examining the registers kept for this purpose, is enabled to choose the instruments which his absolute power can employ in any service for which he thinks meet to destine them.

4. *Jesuits, progress of the power and influence of.*—As it was the professed intention of this order to labor with unwearied zeal in promoting the salvation of men, this engaged them, of course, in many active functions. From their first institution, they considered the education of youth as their peculiar province: they aimed at being spiritual

guides and confessors; they preached frequently, in order to instruct the people; they set out as missionaries to convert unbelieving nations. Before the expiration of the sixteenth century, they had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of almost all its monarchs; a function of no small importance in any reign, but, under a weak prince, superior to that of minister. They were the spiritual guides of almost every person eminent for rank or power; they possessed the highest degree of confidence and interest with the papal court, as the most zealous and able champions for its authority; they possessed, at different periods, the direction of the most considerable courts in Europe; they mingled in all affairs, and took part in every intrigue and revolution. But while they thus advanced in power, they increased also in wealth: various expedients were devised for eluding the obligation of the vow of poverty. Besides the sources of wealth common to all the regular clergy, the Jesuits possessed one which was peculiar to themselves. Under the pretext of promoting the success of their missions, and of facilitating the support of their missionaries, they obtained a special license from the court of Rome, to trade with the nations which they labored to convert; in consequence of this, they engaged in an extensive and lucrative commerce, both in the East and West Indies; they opened warehouses in different parts of Europe, in which they vended their commodities. Not satisfied with trade alone, they imitated the example of other commercial societies, and aimed at obtaining settlements. They acquired possession, accordingly, of the large and fertile province of Paraguay, which stretches across the southern continent of America, from the bottom of the mountains of Potosi to the confines of the Spanish and Portuguese settlements on the banks of the river De la

Plata. Here, indeed, it must be confessed, they were of service: they found the inhabitants in a state little different from that which takes place among men when they first begin to unite together; strangers to the arts; subsisting precariously by hunting or fishing; and hardly acquainted with the first principles of subordination and government. The Jesuits set themselves to instruct and civilize these savages: they taught them to cultivate the ground, build houses, and brought them to live together in villages, &c. They made them taste the sweets of society, and trained them to arts and manufactures. Such was their power over them, that a few Jesuits presided over some hundred thousand Indians. But even in this meritorious effort of the Jesuits for the good of mankind, the genius and spirit of their order was discernible: they plainly aimed at establishing in Paraguay an independent empire, subject to the society alone, and which, by the superior excellence of its constitution and police, could scarcely have failed to extend its dominion over all the southern continent of America. With this view, in order to prevent the Spaniards and Portuguese in the adjacent settlements from acquiring any dangerous influence over the people within the limits of the province subject to the society, the Jesuits endeavored to inspire the Indians with hatred and contempt of these nations; they cut off all intercourse between their subjects and the Spanish or Portuguese settlements. When they were obliged to admit any person in a public character from the neighboring governments, they did not permit him to have any conversation with their subjects; and no Indian was allowed even to enter the house where these strangers resided, unless in the presence of a Jesuit. In order to render any communication between them as difficult as possible, they industriously avoided giving the Indians any knowledge of the Spanish or any other European language;

but encouraged the different tribes which they had civilized to acquire a certain dialect of the Indian tongue, and labored to make that the universal language throughout their dominions. As all these precautions, without military force, would have been insufficient to have rendered their empire secure and permanent, they instructed their subjects in the European art of war, and formed them into bodies completely armed, and well disciplined.

5. *Jesuits, pernicious effects of this order on civil society.*—Though it must be confessed that the Jesuits cultivated the study of ancient literature, and contributed much towards the progress of polite learning; though they have produced eminent masters in every branch of science, and can boast of a number of ingenious authors; yet, unhappily for mankind, their vast influence has been often exerted with the most fatal effects. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the order as the capital object to which every consideration was to be sacrificed. As the prosperity of the order was intimately connected with the preservation of the papal authority, the Jesuits, influenced by the same principle of attachment to the interest of their society, have been the most zealous patrons of those doctrines which tend to exalt ecclesiastical power on the ruins of civil government. They have attributed to the court of Rome a jurisdiction as extensive and absolute as was claimed by the most presumptuous pontiffs in the dark ages. They have contended for the entire independence of ecclesiastics on the civil magistrates. They have published such tenets concerning the duty of opposing princes who were enemies of the Catholic faith, as countenanced the most atrocious crimes, and tended to dissolve all the ties which connect subjects

with their rulers. As the order derived both reputation and authority from the zeal with which it stood forth in defence of the Romish Church against the attacks of the reformers, its members, proud of this distinction, have considered it as their peculiar function to combat the opinions, and to check the progress of the Protestants. They have made use of every art, and have employed every weapon against them. They have set themselves in opposition to every gentle or tolerating measure in their favor. They have incessantly stirred up against them all the rage of ecclesiastical and civil persecution. Whoever recollects the events which have happened in Europe during two centuries, will find that the Jesuits may justly be considered as responsible for most of the pernicious effects arising from that corrupt and dangerous casuistry, from those extravagant tenets concerning ecclesiastical power, and from that intolerant spirit which have been the disgrace of the Church of Rome throughout that period, and which have brought so many calamities upon society.

6. *Jesuits, downfall in Europe.* — Such were the laws, the policy, and the genius of this formidable order; of which, however, a perfect knowledge has only been attainable of late. Europe had observed for two centuries the ambition and power of the order; but while it felt many fatal effects of these, it could not fully discern the causes to which they were to be imputed. It was unacquainted with many of the singular regulations in the political constitution or government of the Jesuits, which formed the enterprising spirit of intrigue that distinguished its members, and elevated the body itself to such a height of power. It was a fundamental maxim with the Jesuits, from their first institution, not to publish the rules of their order: these they kept concealed as an impenetrable mystery. They never communicated them to strangers, nor

even to the greater part of their own members; they refused to produce them when required by courts of justice; and, by a strange solecism in policy, the civil power in different countries authorized or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude which alone was a good reason for having excluded them. During the prosecutions which have been carried on against them in Portugal and France, the Jesuits have been so inconsiderate as to produce the mysterious volumes of their institute. By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated, with a degree of certainty and precision which, previous to that event, it was impossible to attain.

The pernicious effects of the spirit and constitution of this order rendered it early obnoxious to some of the principal powers in Europe, and gradually brought on its downfall. There is a remarkable passage in a sermon preached at Dublin by Archbishop Brown, so long ago as the year 1551, and which may be considered as almost prophetic. It is as follows: "But there are a new fraternity of late sprung up, who call themselves Jesuits, which will deceive many, much after the Scribes and Pharisees' manner. Amongst the Jews they shall strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms; with the heathen, a heathenist; with the atheist, an atheist; with the Jews, a Jew; with the reformers, a reformade; purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the fool that said in his heart, there was no God. These shall be spread over the whole world, shall be admitted into the councils of princes, and they never the wiser; charming of them, yea, making your princes reveal their hearts, and the secrets therein, and yet they not perceive it; which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins; yet, in the end, God, to justify his law, shall suddenly cut off this society, even by the hand of those who have most succored them, and made use of them; so that at the end they shall become odious to all nations. They shall be worse than Jews, having no resting place upon earth; and then shall a Jew have more favor than a Jesuit." This singular passage seems to be accomplished. The Emperor Charles V. saw it expedient to check their progress in his dominions; they were expelled England by proclamation, 2 James I., in 1604; Venice in 1606; Portugal in 1759; France in 1764: Spain and Sicily in 1767; and totally suppressed and abolished by Pope Clement XIV., in 1773.

In 1801 the society was restored in Russia by the Emperor Paul; and in 1804, by King Ferdinand, in Sardinia. In August, 1814, a bull was issued by Pope Pius VII., restoring the order to all their former privileges, and calling upon all Catholic princes to afford them protection and encouragement.

HOPKINSIANS.

The Hopkinsians were so called from the Rev. Samuel Hopkins, D. D., an American divine, who in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, late president of New Jersey College.

The following is a summary of the distinguished tenets of the Hopkinsians, together with a few of the reasons they bring forward in support of their sentiments.

1. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude or holiness. This is reduced into love to God, and our neighbor as ourselves, and universal good-will comprehends all the love to God, our neighbor and ourselves, required in the divine law, and therefore must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety; when he has viewed each one by itself, he will find that disinterested friendly affection is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from the fear of the wicked, consists in love. Again—holy gratitude is nothing but good-will to God and our neighbor, in which we ourselves are included; and correspondent affection, excited by a view of the good-will and kindness of God. Universal good-will also implies the whole of the duty we owe to our neighbor, for justice, truth, and faithfulness, are comprised in universal benevolence; so are temperance and chastity. For an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all virtue is nothing but benevolence acted out in its proper nature and perfection; or love to God and our neighbor, made perfect in all its genuine exercises and expressions.

2. That all sin consists in selfishness. By this is meant

an interested, selfish affection, by which a person sets himself up as supreme, and the only object of regard; and nothing is good or lovely in his view, unless suited to promote his own private interest. This self-love is, in its whole nature, and every degree of it, enmity against God: it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and therefore the source of all the open idolatry in the heathen world, and false religion under the light of the Gospel; all this is agreeable to that self-love which opposes God's true character. Under the influence of this principle, men depart from truth; it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing above universal existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness, acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamor, and evil speaking: and everything contrary to the divine law is briefly comprehended in this fruitful source of all iniquity, self-love.

3. That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded: their impenitent doings are wholly opposed to repentance and conversion; therefore not implied in the

command to repent, &c.; so far from this, they are altogether disobedient to the command. Hence it appears that there are no promises of salvation to the doings of the unregenerate.

4. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral; for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the Gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotence in us with respect to obtaining it, beside the disapprobation of the will; and that inability which consists in disinclination, never renders anything improperly the subject of precept or command.

5. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off forever; which, however, neither implies love of misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it. The Judge of all the earth cannot but do right. It will bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood, *who is set forth to be a propitiation to declare God's righteousness, that he might be just, and yet be the justifier of him who believeth in Jesus.*

6. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should

be followed with the existence and entrance of moral evil into the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existed, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonorable to God than to imagine that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

7. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good; and the existence of moral evil has undoubtedly occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or unnecessarily contains it, it must necessarily follow that the introduction of sin is for the greatest good.

8. That repentance is before faith in Christ.—By this is not intended, that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith, in this sense, appears from several considerations. 1. As repentance and faith respect different objects, so they are distinct exercises of the heart; and therefore one not only may, but must be prior to the other. 2. There may be

genuine repentance of sin without faith in Christ, but there cannot be true faith in Christ without repentance of sin; and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ. 3. John the Baptist, Christ and his apostles, taught that repentance is before faith. John cried, *Repent, for the kingdom of heaven is at hand;* intimating that true repentance was necessary in order to embrace the Gospel of the kingdom. Christ commanded, *Repent ye, and believe the Gospel.* And Paul preached *repentance toward God, and faith toward our Lord Jesus Christ.*

9. That though men became sinners by Adam, according to a divine constitution, yet they have and are accountable for no sins but personal: for, 1. Adam's act, in eating the forbidden fruit, was not the *act* of his posterity; therefore they did not sin at the same time he did. 2. The sinfulness of that act could not be *transferred* to them afterwards, because the sinfulness of an act can no more be transferred from one person to another than an act itself. 3. Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion* of his posterity's being sinners. God was pleased to make a constitution, that, if Adam remained holy through his state of trial, his posterity should in consequence be holy also; but if he sinned, his posterity should in consequence be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. *By* Adam's sin we are become sinners, not *for* it; his sin being only the *occasion*, not the *cause* of our committing sins.

10. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. For, 1. Personal righteousness can no more be transferred from one person to another, than personal sin. 2. If Christ's personal righteousness were transferred to

believers, they would be as perfectly holy as Christ; and so stand in no need of forgiveness. 3. But believers are not conscious of having Christ's personal righteousness, but feel and bewail much indwelling sin and corruption. 4. The Scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake, and this is the proper Scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth, when David showed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists.

ERASTIANS.

The Erastians are so called from Erastus, a German divine of the sixteenth century. The pastoral office, according to him, was only persuasive, like a professor of science over his students, without any power of the keys annexed. The Lord's Supper and other ordinances of the Gospel were to be free and open to all. The minister might dissuade the vicious and unqualified from the communion; but might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.

DANCERS.

The Dancers were a sect which sprung up about 1373, in Flanders, and places about. It was their custom all of a sudden to fall a dancing, and, holding each other's hands, to continue thereat, till, being suffocated with the extraordinary violence, they fell down breathless together. During these intervals of vehement agitation they pretended they were favored with wonderful visions. Like the Whippers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. Thus we find, as Dr. Haweis observes, that the French Convulsionists and Welch Jumpers have had predecessors of the same stamp. There is nothing new under the sun.

DAVIDISTS.

The Davidists were the adherents of David George, a native of Delft, who, in 1525, began to preach a new doctrine, publishing himself to be the true Messiah; and that he was sent of God to fill heaven, which was quite empty for want of people to deserve it. He is likewise said to have denied the existence of angels, good and evil, and to have disbelieved the doctrine of a future judgment. He rejected marriage with the Adamites; held with Manes, that the soul was not defiled by sin; and laughed at the self-denial so much recommended by Jesus Christ.

Such were his principal errors. He made his escape from Delft, and retired first into Friesland, and then to Basil, where he changed his name, assuming that of John Bruck, and died in 1556. He left some disciples behind him, to whom he promised that he would rise again at the end of three years. Nor was he altogether a false prophet herein; for the magistrates of that city being informed, at the three years' end, of what he had taught, ordered him to be dug up, and burnt, together with his writings, by the common hangman.

COCCEIANS.

The Cocceians were a denomination which arose in the seventeenth century; so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the New Testament, and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify in effect everything that they can possibly signify.

Cocceius also taught, that the covenant made between

God and the Jewish nation, by the ministry of Moses, was of the same nature as the new covenant, obtained by the mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace — that when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure — that this yoke, which was painful in itself, became doubly so on account of its typical signification; since it admonished the Israelites from day to day of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect, before the coming of the Messiah, the entire remission of their iniquities — that indeed good men, even under the Mosaic dispensation, were immediately after death made partakers of everlasting glory; but that they were nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation, which rejoices the faithful under the dispensation of the Gospel — and that their anxiety flowed naturally from this consideration, that their sins, though they remained unpunished, were not pardoned; because Christ had not as yet offered himself up a sacrifice to the Father, to make an entire atonement for them.

COLLEGIANS.

Collegians, or Collegiants, a sect formed among the Arminians and Anabaptists in Holland, about the beginning of the seventeenth century; so called because of their colleges or meetings twice every week, where every one, females excepted, has the same liberty of expounding the Scriptures, praying, &c. They are said to be all either Arians or Socinians; they never communicate in the college, but meet twice a year, from all parts of Holland, at Rhinsbergh, (whence they are also called *Rhinsberghers*) a village two miles from Leyden, where they communicate together; admitting every one that presents himself, professing his faith in the divinity of the Holy Scriptures, and resolution to live suitably to their precepts and doctrines, without regard to his sect or opinion. They have no particular ministers, but each officiates as he is disposed. They baptize by immersion.

BEREANS.

The Bereans are a sect of Protestant Dissenters from the Church of Scotland, who take their title from and profess to follow the example of the ancient Bereans, in building their system of faith and practice upon the Scriptures alone, without regard to any human authority whatever.

As to the *origin* of this sect, we find that the Bereans first assembled as a separate society of Christians, in the city of Edinburgh, in the autumn of 1773, and soon after in the parish of Fettercairn. The opponents of the Berean doctrines allege that the new system of faith would never have been heard of, had not Mr. Barclay, the founder of it, been disappointed of a settlement in the Church of Scotland. But the Bereans, in answer to this charge, appeal not only to Mr. Barclay's doctrine, uniformly preached in the church of Fettercairn, and many other places in that neighborhood, for fourteen years before that benefice became vacant, but likewise to two different treatises, containing the same doctrines, published by him about ten or twelve years before that period. They admit, indeed, that previous to May, 1773, when the general assembly, by sustaining the king's presentation in favor of Mr. Foote, excluded Mr. Barclay from succeeding to the church of Fettercairn (notwithstanding the almost unanimous desire of the parishioners), the Bereans had not left the established church, nor attempted to erect themselves into a distinct society; but they add, that this was by no means necessary on their part, until by the assembly's decision they were in danger of being not only deprived of his instructions, but of being scattered as sheep without a shepherd. And they add, that it was Mr. Barclay's open and public avowal, both from the pulpit and the press, of those peculiar sentiments which now distinguish the Bereans, that was the first and principal, if not the only cause of the opposition set on foot against his settlement in Fettercairn.

The Bereans agree with the great majority of Christians respecting the doctrine of the Trinity, which they hold as a fundamental article; and they also agree in a great measure with the professed principles of both the established churches respecting predestination and election, though they allege that these doctrines are not consistently taught in either church. But they differ from the majority of all sects of Christians in various other important particulars, such as, 1. Respecting our knowledge of the Deity. Upon this subject they say, the majority of professed Christians stumble at the very threshold of revelation; and, by admitting the doctrine of natural religion, natural conscience, natural notices, etc., not founded upon revelation, or derived from it by tradition, they give up the cause of Christianity at once to the infidels; who may justly argue, as Mr. Paine in fact does in his Age of Reason, that there is no occasion for any revelation or word of God, if man can discover his nature and perfections from his works alone. But this the Bereans argue is beyond the natural powers of human reason; and therefore our knowledge of God is from revelation alone, and that without revelation man would never have entertained an idea of his existence. 2. With regard to faith in Christ, and assurance of salvation through his merits, they differ from almost all other sects whatsoever. These they reckon inseparable, or rather the same, because (say they) "God hath expressly declared, he that believeth shall be saved; and therefore it is not only absurd but impious, and in a manner calling God a liar, for a man to say, I believe the gospel, but have doubts, nevertheless, of my own salvation." With regard to the various distinctions and definitions that have been given of different kinds of faith, they argue that there is nothing incomprehensible or obscure in the meaning of this word as used in Scripture; but that as faith, when applied to human testimony, signifies neither more nor less than the mere simple belief of that testimony as true, upon the authority of the testifier, so, when applied to the testimony of God, it signifies precisely "the belief of his testimony, and resting upon his veracity alone, without any kind of collateral support from concurrence of any other evidence or testimony whatever." And they insist that, as this faith is the gift of God alone, so the person to whom it is given is as conscious of possessing it as the being to whom God gives life is of being alive; and therefore he entertains no doubts either of his faith or his consequent salvation through the merits of Christ, who died and rose again for that purpose. In a word, they argue that the gospel would not be what it is held forth to be, glad tidings of great joy, if it did not bring full personal assurance of eternal salvation to the believer; which assurance, they insist, is the present infallible privilege and portion of every individual believer of the gospel. 3. Consistently with the above definition of faith, they say that the sin against the Holy Ghost, which has alarmed and puzzled so many in all ages, is nothing else but unbelief; and that the expression "it shall not be forgiven neither in this world nor that which is to come," means only that a person dying in infidelity would not be forgiven, neither under the former dispensation by Moses (the then *present* dispensation, kingdom, or government of God), nor under the gospel dispensation which, in respect of the Mosaic, was a kind of future world or kingdom to come. 4. The Bereans interpret a great part of the Old Testament prophecies, and in particular the whole of the Psalms, excepting such as are merely historical or laudatory, to be typical or prophetical of Jesus Christ, his sufferings, atonement, mediation, and kingdom; and they esteem it a gross perversion of these Psalms and prophecies to apply them to the experiences of private Christians. In proof of this, they not only urge the words of the apostle, that no prophecy is of any private interpretation, but they insist that the whole of the quotations from the ancient prophecies in the New Testament, and particularly those from the Psalms, are expressly applied to Christ.

In this opinion many other classes of Protestants agree with them. 5. Of the absolute all-superintending sovereignty of the Almighty, the Bereans entertain the highest idea, as well as of the uninterrupted exertion thereof over all his works, in heaven, earth, and hell, however unsearchable by his creatures. A God without election, they argue, or choice in all his works, is a God without existence, a mere idol, a nonentity. And to deny God's election, purpose, and express will in all his works, is to make him inferior to ourselves.

As to their *practice* and *discipline*, they consider infant baptism as a divine ordinance, instituted in the room of circumcision; and think it absurd to suppose that infants, who, all agree, are admissible to the kingdom of God in heaven, should nevertheless be incapable of being admitted into his visible church on earth. They commemorate the Lord's Supper generally once a month; but as the words of the institution fix no particular period, they sometimes celebrate it oftener, and sometimes at more distant periods, as it may suit their general convenience. They meet every Lord's day for the purpose of preaching, praying, and exhorting to love and good works. With regard to admission and exclusion of members, their method is very simple: when any person, after hearing the Berean doctrines, professes his belief and assurance of the truths of the gospel, and desires to be admitted into their communion, he is cheerfully received upon his profession, whatever may have been his former manner of life. But if such a one should afterwards draw back from his good profession or practice, they first admonish him, and, if that has no effect, they leave him to himself. They do not think that they have any power to deliver a backsliding brother to Satan; that text, and other similar passages, such as, "Whatsoever ye shall bind on earth shall be bound in heaven," etc., they consider as restricted to the apostles, and to the inspired testimony alone, and not to be extended to any church on earth, or any number of churches or of Christians, whether decided by a majority of votes, or by unanimous voices. Neither do they think themselves authorized, as a Christian church, to inquire into each other's political opinions, any more than to examine into each other's notions of philosophy. They both recommend and practise, as a Christian duty, submission to lawful authority; but they do not think that a man, by becoming a Christian, or joining their society, is under any obligation by the rules of the gospel to renounce his right of private judgment upon matters of public or private importance. Upon all such subjects they allow each other to think and act as each may see it his duty; and they require nothing more of the members than a uniform and steady profession of the apostolic faith, and a suitable walk and conversation.

It is said that their doctrine has found converts in various places of Scotland, England, and America; and that they have congregations in Edinburgh, Glasgow, Paisley, Stirling, Crieff, Dundee, Arbroath, Montrose, Fettercairn, Aberdeen, and other towns in Scotland, as well as in London, and various places in England.

AGNOETÆ.

Agnoetæ (from αγνοεω, "to be ignorant of,"), a sect which appeared about 370. They called in question the omniscience of God; alleging that he knew things past only by memory, and things future only by an uncertain prescience. There arose another sect of the same name in the sixth century, who followed Themistius, deacon of Alexandria. They maintained that Christ was ignorant of certain things, and particularly of the time of the day of judgment. It is supposed they built their hypothesis on that passage in Mark xiii. 32:—"Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." The meaning of which most probably is, that this was not known to the Messiah himself in his human nature, or by virtue of his unction, as any part of the mysteries he was to reveal; for, considering him as God, he could not be ignorant of anything.

ALBANENSES.

ALBANENSES, a denomination which commenced about the year 796. They held, with the Gnostics and Manicheans, two principles, the one of good and the other of evil. They denied the divinity and even the humanity of Jesus Christ; asserting that he was not truly man, did not suffer on the cross, die, rise again, nor really ascend into heaven. They rejected the doctrine of the resurrection, affirmed that the general judgment was past, and that hell torments were no other than the evils we feel and suffer in this life. They denied free-will, did not admit original sin, and never administered baptism to infants. They held that a man can give the Holy Spirit of himself, and that it is unlawful for a Christian to take an oath.

This denomination derived their name from the place where their spiritual ruler resided.

LATITUDINARIANS.

Latitudinarian, a person not conforming to any particular opinion or standard, but of such moderation as to suppose that people will be admitted into heaven, although of different persuasions. The term was more especially applied to those pacific doctors in the seventeenth century, who offered themselves as mediators between the more violent Episcopalians and the rigid Presbyterians and Independents, respecting the forms of Church government, public worship, and certain religious tenets, more especially those that were debated between the Arminians and Calvinists. The chief leaders of these Latitudinarians were Hales and Chillingworth; but More, Cudworth, Gale, Whitchcot, and Tillotson were also among the number. These men, although firmly attached to the Church of England, did not go so far as to look upon it as of *divine institution;* and hence they maintained, that those who followed other forms of government and worship, were not on that account to be excluded from their communion. As to the doctrinal part of religion, they took the system of Episcopius for their model, and, like him, reduced the fundamental doctrines of Christianity to a few points; and by this manner of proceeding they endeavored to show the contending parties that they had no reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature with respect to salvation. They met, however, with opposition for their pains, and were branded as Atheists and Deists by some, and as Socinians by others; but upon the restoration of Charles II., they were raised to the first dignities of the Church, and were held in considerable esteem.

ORIGENISTS.

The Origenists were a denomination which appeared in the third century, who derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He alleged that the source of many evils lies in adhering to the literal and external part of Scripture; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense, arising from the nature of things themselves.

The principal tenets ascribed to Origen, together with a few of the reasons made use of in their defence, are comprehended in the following summary:—

1. That there is a pre-existent state of human souls. For the nature of the soul is such as to make her capable of existing eternally, backward as well as forward, because her spiritual essence, as such, makes it impossible that she should, either through age or violence, be dissolved; so that nothing is wanting to her existence but the good pleasure of him from whom all things proceed. And if, according to the Platonic scheme, we assign the production of all things to the exuberant fulness of life in the Deity, which, through the blessed necessity of his communicative nature, empties itself into all possibilities of being, as into so many capable receptacles, we must suppose her existence in a sense necessary, and in a degree co-eternal with God.

2. That souls were condemned to animate mortal bodies in order to expiate faults they had committed in a pre-

existent state; for we may be assured, from the infinite goodness of their Creator, that they were at first joined to the purest matter, and placed in those regions of the universe which were most suitable to the purity of essence they then possessed. For that the souls of men are an order of essentially incorporate spirits, their deep immersion into terrestrial matter, the modification of all their operations by it, and the heavenly body promised in the gospel, as the highest perfection of our renewed nature, clearly evince. Therefore, if our souls existed before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And certainly He, whose overflowing goodness brought them into existence, would not deprive them of their felicity, till by their mutability they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception of such a degree of corporeal life as was exactly answerable to their present disposition of spirit. Hence it was necessary that they should become terrestrial men.

3. That the soul of Christ was united to the Word before the incarnation. For the Scriptures teach us that the soul of the Messiah was created before the beginning of the world, Phil. ii. 5, 7. This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in Scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of life and glory, *to take upon him the form of a servant.* It was this Messiah who conversed with the patriarchs under a human form; it was he who appeared to Moses upon the Holy Mount; it was he who spoke to the prophets under a visible appearance; and it is he who will at last come in triumph upon the clouds to restore the universe to its primitive splendor and felicity.

4. That at the resurrection of the dead we shall be clothed with ethereal bodies. For the elements of our terrestrial compositions are such as almost fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the Supreme Goodness who made all things, assures us he made all things best at first, and therefore his recovery of us to our lost happiness (which is the design of the gospel) must restore us to our better bodies and happier habitations, which is evident from 1 Cor. xv. 49; 2 Cor. v. 1; and other texts of Scripture.

5. That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan; for this sharper kind of favor has a righteous place in such creatures as are by nature mutable. Though sin has extinguished or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the sense of a better life and nature. As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system; and since the spirits created by God are emanations and streams from his own abyss of being, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon her intimate natures and substances a central tendency towards himself; an essential principle of re-union to their great original.

6. That the earth, after its conflagration, shall become habitable again, and be the mansion of men and animals, and that in eternal vicissitudes. For it is thus expressed in Isaiah: *Behold I make new heavens and a new earth, &c.*, and in Heb. i. 10, 12, *Thou, Lord, in the beginning hast laid the foundations of the earth; as a vesture shalt thou change them, and they shall be changed, &c.* Where there is only a change the substance is not destroyed, this change being only as that of a garment worn out and decaying. The fashion of the world passes away like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire.

PETROBRUSSIANS.

Petrobrussians, a sect founded about the year 1110, in Languedoc and Provence, by Peter de Bruys, who made the most laudable attempts to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the Gospel; though not without a mixture of fanaticism. The following tenets were held by him and his disciples: — 1. That no persons whatever were to be baptized before they were come to the full use of their reason. 2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that, therefore, such churches as had already been erected, were to be pulled down and destroyed. 3. That the crucifixes, as instruments of superstition, deserved the same fate. 4. That the real body and blood of Christ were not exhibited in the eucharist, but were merely represented in that ordinance. 5. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead. The founder of this sect, after a laborious ministry of twenty years, was burnt in the year 1130, by an enraged populace set on by the clergy, whose traffic was in danger from the enterprising spirit of this new reformer.

PAULIANISTS.

THE Paulianists were a sect so called from their founder, Paulus Samosatenus, a native of Samosata, elected bishop of Antioch in 262. His doctrine seems to have amounted to this: that the Son and the Holy Ghost exist in God in the same manner as the faculties of reason and activity do in man; that Christ was born a mere man; but that the reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and, finally, that on account of this union of the Divine Word with the man Jesus, Christ might, though improperly, be called God. It is also said that he did not baptize in the name of the Father, and the Son, &c.; for which reason the council of Nice ordered those baptized by him to be re-baptized. Being condemned by Dionysius Alexandrinus in a council, he abjured his errors to avoid deposition; but soon after he resumed them, and was actually deposed by another council in 269. He may be considered as the father of the modern Socinians; and his errors are severely condemned by the council of Nice, whose creed differs a little from that now used under the same name in the church of England. The creed agreed upon by the Nicene fathers with a view to the errors of Paulus Samosatenus concludes thus: "But those who say there was a time when he was not, and that he was not before he was born, the catholic and apostolic church anathematize."

PAULICIANS.

The Paulicians were a branch of the ancient Manichees, so called from their founder, one Paulus, an Armenian, in the seventh century, who, with his brother John, both of Samosata, formed this sect: though others are of opinion that they were thus called from another Paul, an Armenian by birth, who lived under the reign of Justinian II. In the seventh century, a zealot, called Constantine, revived this drooping sect, which had suffered much from the violence of its adversaries, and was ready to expire under the severity of the imperial edicts, and that zeal with which they were carried into execution. The Paulicians, however, by their number, and the countenance of the emperor Nicephorus, became formidable to all the East. But the cruel rage of persecution, which had for some years been suspended, broke forth with redoubled violence under the reigns of Michael Curopalates, and Leo the Armenian, who inflicted capital punishment on such of the Paulicians as refused to return into the bosom of the church. The empress Theodora, tutoress of the emperor Michael, in 845, would oblige them either to be converted, or to quit the empire; upon which several of them were put to death, and more retired among the Saracens; but they were neither all exterminated nor banished.

Upon this, they entered into a league with the Saracens, and choosing for their chief an officer of the greatest resolution and valor, whose name was Carbeus, they declared against the Greeks a war, which was carried on for fifty years with the greatest vehemence and fury. During these commotions, some Paulicians, towards the conclusion of this century, spread abroad their doctrines among the Bulgarians: many of them, either from a principle of zeal for the propagation of their opinions, or from a natural desire of flying from the persecution which they suffered under the Grecian yoke, retired about the close of the eleventh century from Bulgaria and Thrace, and formed settlements in other countries. Their first migration was into Italy; whence, in process of time, they sent colonies into almost all the other provinces of Europe, and formed gradually a considerable number of religious assemblies, who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called *Patarini*, from a certain place called *Pataria*, being a part of the city of Milan, where they held their assemblies; and *Gathari*, or *Gazari*, from Gazaria, or the Lesser Tartary. In France they were called *Albigenses*, though their faith differed widely from that of the Albigenses whom Protestant writers generally vindicate. The first religious assembly the Paulicians had formed in Europe, is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burnt alive. The ancient Paulicians, according to Photius, expressed the utmost abhorrence of Manes and his doctrine. The Greek writers comprise their errors under the six following particulars: — 1. They denied that this inferior and visible world is the production of the Supreme Being; and they distinguish the Creator of the world and of human bodies from the Most High God, who dwells in the heavens; and hence some have been led to conceive that they were a branch of the Gnostics rather than of the Manichæans. 2. They treated contemptuously the Virgin Mary, or, according to the usual manner of speaking among the Greeks, they refused to adore and worship her. 3. They refused to celebrate the institution of the Lord's Supper. 4. They loaded the cross of Christ with contempt and reproach, by which we are only to understand that they refused to follow the absurd and superstitious practice of the Greeks, who paid to the pretended wood of the cross a certain sort of religious homage. 5. They rejected, after the example of the greatest part of the Gnostics, the books of the Old Testament, and looked upon the writers of that sacred history as inspired by the Creator of this world, and not by the Supreme God. 6. They excluded presbyters and elders from all part in the administration of the church.

LIBERTINES.

The Libertines were a religious sect which arose in the year 1525, whose principal tenets were, that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; that, consequently, the distinctions of good and evil, which had been established with regard to those actions, were false and groundless, and that men could not, properly speaking, commit sin; that religion consisted in the union of the spirit, or rational soul, with the Supreme Being; that all those who had attained this happy union, by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites or passions; that all their actions and pursuits were then perfectly innocent; and that, after the death of the body, they were to be united to the Deity. They likewise said that Jesus Christ was nothing but a mere *je ne scai quoi*, composed of the spirit of God and the opinion of men. These maxims occasioned their being called *Libertines*, and the word has been used in an ill sense ever since. This sect spread principally in Holland and Brabant. Their leaders were one Quintin, a Picard, Pockesius, Ruffus, and another, called Chopin, who joined with Quintin, and became his disciple. They obtained footing in France through the favor and protection of Margaret, Queen of Navarre, and sister to Francis I., and found patrons in several of the reformed churches.

The Libertines of Geneva were a cabal of rakes rather than fanatics; for they made no pretence to any religious system, but pleaded only for the liberty of leading voluptuous and immoral lives. This cabal was composed of a certain number of licentious citizens, who could not bear the severe discipline of Calvin. There were also among them several who were not only notorious for their dissolute and scandalous manner of living, but also for their atheistical impiety and contempt of all religion. To this odious class belonged one Gruet, who denied the divinity of the Christian religion, the immortality of the soul, the difference between moral good and evil, and rejected with disdain the doctrines that are held most sacred among Christians; for which impieties he was at last brought before the civil tribunal, in the year 1550, and condemned to death.

INGHAMITES,

A DENOMINATION of Calvinistic Dissenters, who are the followers of B. Ingham, Esq., who in the last century was a character of great note in the north of England. About the year 1735, Mr. Ingham was at Queen's College, with Mr. Hervey and other friends, but soon afterwards adopted the religious opinions and zeal of Wesley and Whitfield. We do not know the cause of his separation from these eminent men; but it seems in a few years afterwards he became the leader of numerous societies, distinct from the Methodists. They received their members by *lot*, and required them to declare before the church their *experience*, that the whole society might judge of the gracious change which had been wrought upon their hearts. It happened in a few years, that some individuals who were much respected, and who applied for admission, instead of speaking of their own attainments, or the comfortable impression on their minds, which they only considered as productive of strife and vainglory, declared their only hope was the finished work of Jesus Christ; as to themselves they were sensible of their own vileness. Such confessions as this threw the congregation into some confusion, which was considerably increased when they found that, on their having recourse as usual to the *lot*, that there were votes against their admission, which was considered as a rejection from the Lord. On this they were led to examine more particularly both their church order and doctrines. After this time, Mr. Ingham became much more orthodox in his sentiments, and new-modelled his churches. The book which he published is in general well thought of by the Independents. He contends very strongly for salvation by the imputation of Christ's righteousness; and as to doctrine, the chief point wherein the Inghamites differ from the Independents is respecting the Trinity. The common manner of speaking of the Divine Three as distinct persons, they decisively condemn. They do not consider a plurality of elders as necessary in a church to administer the Lord's Supper. In other respects they much esteem the writings of Mr. R. Sandeman. Their numbers have not been so numerous since they became more strict in their public worship.

HATTEMISTS.

This is the name of a modern Dutch sect, so called from Pontian Van Hattem, a minister in the province of Zealand, towards the close of the last century, who, being addicted to the sentiments of Spinosa, was on that account degraded from his pastoral office. The Verschorists and Hattemists resemble each other in their religious systems, though they never so entirely agreed as to form one communion. The founders of these sects deduced from the doctrine of absolute decrees a system of fatal and uncontrollable necessity; they denied the difference between moral good and evil, and the corruption of human nature; from whence they farther concluded, that mankind were under no sort of obligation to correct their manners, to improve their minds, or to obey the divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this one, *that we bear with cheerfulness and patience the* *events that happen to us through the divine will, and make it our constant and only study to maintain a permanent tranquillity of mind.* Thus far they agreed; but the Hattemists further affirmed, that Christ made no expiation for the sins of men by his death; but had only suggested to us, by his mediation, that there was nothing in us that could offend the Deity: this, they say, was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguished tenets, that God does not punish men *for* their sins, but *by* their sins. These two sects, says Mosheim, still subsist, though they no longer bear the name of their founders.

EUNOMIANS.

The Eunomians were a sect in the fourth century. They were a branch of Arians, and took their name from Eunomius, bishop of Cyzicus. Cave, in his *Historia Literaria*, vol. i. p. 223, gives the following account of their faith: "There is one God, uncreated and without beginning; who has nothing existing before him, for nothing can exist before what is uncreated; nor with him, for what is uncreated must be one; nor in him, for God is a simple and uncompounded being. This one simple and eternal being is God, the creator and ordainer of all things: first, indeed, and principally of his only begotten Son; and then through him of all other things. For God begat, created, and made the Son only by his direct operation and power, before all things, and every other creature; not producing, however, any being like himself, or imparting any of his own proper substance to the Son; for God is immortal, uniform, indivisible; and therefore cannot communicate any part of his own proper substance to another. He alone is unbegotten; and it is impossible that any other being should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only; nor did he beget him in the likeness of his substance, but according to his own good pleasure; he then created the Holy Spirit, the first and greatest of all spirits, by his own power, in deed and operation mediately; yet by the immediate power and operation of the Son. After the Holy Spirit, he created all other things, in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son, &c." The reader will evidently see how near these tenets are to those of Arianism.

EUCHITES.

The Euchites, or Euchitæ, were a sect of ancient heretics, who were first formed into a religious body towards the end of the fourth century, though their doctrine and discipline subsisted in Syria, Egypt, and other eastern countries, before the birth of Christ: they were thus called because they prayed without ceasing, imagining that prayer alone was sufficient to save them. They were a sort of mystics, who imagined, according to the oriental notion, that two souls resided in man, the one good and the other evil; and who were zealous in expelling the evil soul or demon, and hastening the return of the good Spirit of God by contemplation, prayer, and singing of hymns. They also embraced opinions nearly resembling the Manichean doctrine, and which they derived from the tenets of the oriental philosophy. The same denomination was used in the twelfth century to denote certain fanatics who infested the Greek and Eastern churches, and who were charged with believing a double Trinity, rejecting wedlock, abstaining from flesh, treating with contempt the sacraments of baptism and the Lord's Supper, and the various branches of external worship, and placing the essence of religion solely in external prayer; and maintaining the efficacy of perpetual supplications to the Supreme Being for expelling an evil being or genius, which dwelt in the breast of every mortal. This sect is said to have been founded by a person called *Lucopetrus*, whose chief disciple was named *Tychicus.* By degrees it became a general and invidious appellation for persons of eminent piety, and zeal for genuine Christianity, who opposed the vicious practices and insolent tyranny of the priesthood, much in the same manner as the Latins comprehended all the adversaries of the Roman pontiff under the general terms of Albigenses and Waldenses.

EBIONITES,

THE Ebionites were ancient heretics, who rose in the church in the very first age thereof, and formed themselves into a sect in the second century, denying the divinity of Jesus Christ. Origen takes them to have been so called from the Hebrew word *ebion*, which in that languoge signifies *poor;* because, says he, they were poor in sense and wanting understanding. Eusebius, with a view to the same etymology, is of opinion they were thus called, as having poor thoughts of Jesus Christ, taking him for no more than a mere man. It is more probable the Jews gave this appellation to the Christians in general out of contempt; because, in the first times, there were few but poor people that embraced the Christian religion.

The Ebionites were little else than a branch of the Nazarenes, only that they altered and corrupted, in many things, the purity of the faith held among the first adherents to Christianity. For this reason, Origen distinguishes two kinds of Ebionites in his answer to Celsus: the one believed that Jesus Christ was born of a virgin; and the other, that he was born after the manner of other men. The first were orthodox to everything, except that to the Christian doctrine they joined the ceremonies of the Jewish law, with the Jews, Samaritans, and Nazarenes, together with the traditions of the Pharisees. They differed from the Nazarenes, however, in several things, chiefly as to what regards the authority of the sacred writings; for the Nazarenes received all for Scripture contained in the Jewish canon; whereas the Ebionites rejected all the prophets, and held the very names of David, Solomon, Isaiah, Jeremiah, and Ezekiel, in abhorrence. They also rejected all St. Paul's epistles, whom they treated with the utmost disrespect. They received nothing of the Old Testament but the Pentateuch. They agreed with the Nazarenes, in using the Hebrew Gospel of St. Matthew, otherwise called the Gospel of the twelve apostles; but they corrupted their copy in abundance of places; and particularly had left out the genealogy of our Saviour, which was preserved entire in that of the Nazarenes, and even in those used by the Corinthians.

Besides the Hebrew Gospel of St. Matthew, the Ebionites had adopted several other books under the title of St. James, John, and the other apostles; they also made use of the travels of St. Peter, which are supposed to have been written by St. Clement; but had altered them so, that there was scarce anything of truth left in them. They even made that saint tell a number of falsehoods, the better to authorize their own practices.

DONATISTS.

The Donatists were ancient schismatics, in Africa so denominated from their leader, Donatus. They had their origin in the year 311, when, in the room of Mensurius, who died in that year, on his return to Rome, Cecilian was elected bishop of Carthage, and consecrated, without the concurrence of the Numidian bishops, by those of Africa alone, whom the people refused to acknowledge, and to whom they opposed Majorinus, who accordingly was ordained by Donatus, bishop of Casæ Nigræ.

They were condemned in a council held at Rome, two years after their separation; and afterwards in another at Arles, the year following; and again at Milan, before Constantine the Great, in 316, who deprived them of their churches, and sent their seditious bishops into banishment, and punished some of them with death. Their cause was espoused by another Donatus, called the *Great*, the principal bishop of that sect, who, with numbers of his followers, was exiled by order of Constans. Many of them were punished with great severity. However, after the accession of Julian to the throne in 362, they were permitted to return, and restored to their former liberty.

Gratian published several edicts against them, and in 377 deprived them of their churches, and prohibited all their assemblies. But, notwithstanding the severities they suffered, it appears that they had a very considerable number of churches towards the close of this century; but at this time they began to decline on account of a schism among themselves, occasioned by the election of two bishops in the room of Parmenian, the successor of Donatus: one party elected Primian, and were called *Primianists;* and another, Maximinian, and were called *Maximinianists.* Their decline was also precipitated by the zealous opposition of St. Augustine, and by the violent measures which were pursued against them by order of the emperor Honorius, at the solicitation of two councils held at Carthage, the one in 404. and the other in 411. Many of them were fined, their bishops were banished, and some put to death.

This sect revived and multiplied under the protection of the Vandals, who invaded Africa in 427, and took possession of this province; but it sunk again under new severities, when their empire was overturned, in 534. Nevertheless, they remained in a separate body till the close of this century, when Gregory, the Roman pontiff, used various methods for suppressing them: his zeal succeeded, and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations, as *Circumcelliones*, *Montenses* or *Mountaineers*, *Campetes*, *Rupites*, &c. They held three councils, that of Cita in Numidia, and two at Carthage.

The Donatists, it is said, held that baptism conferred out of the church, that is, out of their sect, was null; and accordingly they re-baptized those who joined their party from other churches, they also re-ordained their ministers. Donatus seems likewise to have embraced the doctrine of the Arians; though St. Augustine affirms that the Donatists in this point kept clear of the errors of their leader.

DEISTS.

THE Deists are a class of people whose distinguishing character it is not to profess any particular form or system of religion, but only to acknowledge the existence of a God, and to follow the light and law of Nature, rejecting revelation and opposing Christianity. The name of Deists seems to have been first assumed as the denomination of a party, about the middle of the sixteenth century, by some gentlemen in France and Italy, who were desirous of thus disguising their opposition to Christianity by a more honorable appellation than that of atheists. Viret, an eminent reformer, mentions certain persons in his epistle dedicatory, prefixed to the second volume of his *Instruction Chrétienne*, published in 1553, who called themselves by a new name, that of Deists. These, he tells us, professed to believe in God, but showed no regard to Jesus Christ, and considered the doctrines of the apostles and evangelists as fables and dreams. He adds, that they laughed at all religion, though they outwardly conformed to the religion of those with whom they lived, or whom they wished to please, or feared to offend. Some, he observed, professed to believe the immortality of the soul; others denied both this doctrine and that of providence.

Many of them were considered as persons of acute and subtle genius, and took pains in disseminating their notions. The Deists hold that, considering the multiplicity of religions, the numerous pretences to revelation, and the precarious arguments generally advanced in proof thereof, the best and surest way is to return to the simplicity of nature, and the belief of one God; which is the only truth agreed to by all nations. They complain that the freedom of thinking and reasoning is oppressed under the yoke of religion, and that the minds of men are tyrannized over by the necessity imposed upon them of believing inconceivable mysteries; and contend that nothing should be required to be assented to or believed but what their reason clearly conceives.

The distinguishing character of modern Deists is, that they discard all pretences to revelation as the effects of imposture or enthusiasm. They profess a regard for natural religion, though they are far from being agreed in their notions concerning it.

They are classed by some of their own writers into mortal and immortal Deists — the latter acknowledging a future state, and the former denying it, or representing it as very uncertain. Dr. Clarke distinguishes four sorts of Deists: 1. Those who pretend to believe the existence of an eternal, infinite, independent, intelligent Being, who made the world, without concerning himself in the government of it. 2. Those who believe the being and natural providence of God, but deny the difference of actions as morally good or evil, resolving it into the arbitrary constitution of human laws; and therefore they suppose that God takes no notice of them. With respect to both these classes, he observes, that their opinions can consistently terminate in nothing but downright atheism. 3. Those who, having right apprehensions concerning the nature, attributes, and all-governing providence of God, seem also to have some notion of his moral perfections; though they consider them as transcendant, and such in nature and degree, that we can form no true judgment, nor argue with any certainty concerning them; but they deny the immortality of human souls, alleging that men perish at death, and that the present life is the whole of human existence. 4. Those who believe the existence, perfections, and providence of God, the obligations of natural religion, and a state of future retribution, on the evidence of the light of Nature, without a divine revelation; such as these, he says, are the only true Deists; but their principles, he apprehends, should lead them to embrace Christianity, and therefore he concludes that there is now no consistent scheme of Deism in the world.

The first Deistical writer of any note that appeared in England was Herbert, Baron of Cherbury. He lived and wrote in the seventeenth century. His book *De Veritate* was first published at Paris, in 1624. This, together with his book *De Causis Errorum*, and his treatise *De Religione Laici*, were afterwards published in London. His celebrated work, *De Religione Gentilium*, was published at Amsterdam, in 1663, in 4to., and in 1700 in 8vo.; and an English translation of it was published at London in 1705.

As he was one of the first that formed Deism into a system, and asserted the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless, we shall subjoin the five fundamental articles of this universal religion. They are these: 1. There is one supreme God. 2. That he is chiefly to be worshipped. 3. That piety and virtue are the principal part of his worship. 4. That we must repent of our sins; and if we do so, God will pardon them. 5. That there are rewards for good men and punishments for bad men, both here and hereafter. A number of advocates have appeared in the same cause; and however they may have differed among themselves, they have been agreed in their attempts at invalidating the evidence and authority of divine revelation. We might mention Hobbes, Blount, Toland, Collins, Woolston, Tindal, Morgan, Chubb, Lord Bolingbroke, Hume, Gibbon, Paine, and some add Lord Shaftesbury to the number. Among foreigners, Voltaire, Rousseau, Condorcet, and many other celebrated French authors, have rendered themselves conspicuous by their Deistical writings. "But," as one observes, "the friends of Christianity have no reason to regret the free and unreserved discussion which their religion has undergone. Objections have been stated and urged in their full force, and as fully answered; arguments and raillery have been repelled; and the controversy between Christians and Deists has called forth a great number of excellent writers, who have illustrated both the doctrines and evidences of Christianity in a manner that will ever reflect honor on their names, and be of lasting service to the cause of genuine religion, and the best interests of mankind.

SUBLAPSARIANS.

SUBLAPSARIANS are those who hold that God permitted the first man to fall into transgression, without absolutely predetermining his fall; or that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination.

SUPRALAPSARIANS.

The Supralapsarians are persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, *supra lapsum*, antecedently to any knowledge of the fall of Adam, and independently of it, to save some and reject others: or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose, decreed that Adam should necessarily fall.

Dr. Gill gives us the following account of Supralapsarianism. The question which he proposes to discuss, is, "Whether men were considered in the mind of God in the decree of election as fallen or unfallen, as in the corrupt mass through the fall, or in the pure mass of creatureship, previous to it, and as to be created?" There are some who think that the latter, so considered, were the objects of election in the divine mind. These are called Supralapsarians, though of these some are of opinion that man was considered as to be created or creatable, and others as created but not fallen. The former seems best, that of the vast number of individuals which came up in the divine mind whom his power could create, those whom he meant to bring into being he designed to glorify himself by them in some way or other. The decree of election respecting any part of them may be distinguished into the decree of the end and the decree of the means. The decree of the end respecting some is either subordinate to their eternal happiness, or ultimate, which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying of the riches of his grace. The decree of the means includes the decree to create men to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but as co-ordinate means, and as making up one entire complete medium: for it is not to be supposed that God decreed to create man, that he might permit him to fall, in order to redeem, sanctify, and save him; but he decreed all this that he might glorify his grace, mercy, and justice. And in this way of considering the decrees of God, they think that they sufficiently obviate and remove the slanderous calumny cast upon them with respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is that, according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and made man neither to damn him nor save him, but for his own glory, which end is answered in them some way or other. Again, they argue that the end is first in view before the means, and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention, is last in execution. Now, as the glory of God is last in execution, it must be first in intention, wherefore men must be considered in the decree of the end as not yet created and fallen; since the creation and permission of sin belong to the decree of the means, which in order of nature is after the decree of the end. And they add to this, that if God first decreed to create man, and suffered him to fall, and then out of the fall chose some to grace and glory, he must decree to create man without an end, which is to make

God to do what no wise man would; for when a man is about to do anything, he proposes an end, and then contrives and fixes on ways and means to bring about that end. They think also that this way of conceiving and speaking of these things best expresses the sovereignty of God in them, as declared in the 9th of Romans, where he is said to will such and such things, for no other reason but because he wills them.

The opponents of this doctrine consider, however, that it is attended with insuperable difficulties. We demand, say they, an explanation of what they mean by this principle, "God hath made all things for his own glory." If they mean that justice requires a creature to devote himself to the worship and glorifying of his Creator, we grant it; if they mean that the attributes of God are displayed in all his works, we grant this too; but if the proposition be intended to affirm that God had no other view in creating men, so to speak, than his own interest, we deny the proposition, and affirm that God created men for their own happiness, and in order to have subjects upon whom he might bestow favors.

We desire to be informed, in the next place, say they, how it can be conceived that a determination to damn millions of men can contribute to the glory of God? We easily conceive that it is for the glory of divine justice to punish guilty men: but to resolve to damn men without the consideration of sin, to create them that they might sin, to determine that they should sin in order to their destruction, is what seems to us more likely to tarnish the glory of God than to display it.

Again, we demand how, according to this hypothesis, it can be conceived that God is not the author of sin? In the general scheme of our churches, God only permits men to sin, and it is the abuse of liberty that plunges man into misery: even this principle, all lenified as it seems, is yet subject to a great number of difficulties; but in this scheme God wills sin to produce the end he proposed in creating the world, and it was necessary that men should sin: God created them for that. If this be not to make God the author of sin, we must renounce the most distinct and clear ideas.

Again, we require them to reconcile this system with many express declarations of Scripture, which inform us that *God would have all men to be saved.* How doth it agree with such pressing entreaties, such cutting reproofs, such tender expostulations, as God discovers in regard to the unconverted? Matt. xxiii. 37.

Lastly, we desire to know, how is it possible to conceive a God, who being in the actual enjoyment of perfect happiness, incomprehensible and supreme, could determine to add this decree, though useless to his felicity, to create men without number for the purpose of confining them for ever in the chains of darkness, and burning them for ever in unquenchable flames.

RELLYANISTS.

THE Rellyanists, or Rellyan Universalists are the followers of Mr. James Relly. He first commenced his ministerial character in connection with Mr. Whitefield, and was received with great popularity. Upon a change of his views, he encountered reproach, and was pronounced by many as an enemy to godliness. He believed that Christ, as a Mediator, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs;

and, consequently, that he has as fully restored the whole human race to the divine favor, as if all had obeyed and suffered in their own persons; and upon this persuasion he preached a finished salvation, called by the apostle Jude, "The common salvation."

Many of his followers are removed to the world of spirits, but a branch still survives. They are not observers of ordinances, such as water-baptism and the sacrament; professing to believe only in one baptism, which they call an immersion of the mind or conscience into truth by the teaching of the Spirit of God; and by the same Spirit they are enabled to feed on Christ as the bread of life, professing that in and with Jesus they possess all things. They inculcate and maintain good works for necessary purposes; but contend that the principal and only work which ought to be attended to, is the doing of real good without religious ostentation; that to relieve the miseries and distresses of mankind, according to our ability, is doing more real good than the superstitious observance of religious ceremonies.

In general, they appear to believe that there will be a resurrection to life, and a resurrection to condemnation; that believers only will be among the former, who as first fruits, and kings and priests, will have part in the first resurrection, and shall reign with Christ in his kingdom of the millennium; that unbelievers who are after raised, must wait the manifestation of the Saviour of the world, under that condemnation of conscience which a mind in darkness and wrath must necessarily feel; that believers, called kings and priests, will be made the medium of communication to their condemned brethren, and like Joseph to his brethren, though he spoke roughly to them, in reality overflowed with affection and tenderness; that ultimately every knee shall bow, and every tongue confess that in the Lord they have righteousness and strength; and thus every enemy shall be subdued to the kingdom and glory of the Great Mediator. A Mr. Murray belonging to this society emigrated to America, and preached these sentiments at Boston and elsewhere. Mr. Relly published several works, the principal of which were, "Union," "The Trial of Spirits," "Christian Liberty," "One Baptism," "The Salt of Sacrifice," "Antichrist Resisted," "Letters on Universal Salvation," "The Cherubimical Mystery."

MONOPHYSITES.

MONOPHYSITES is (from μονος, *solus*, and φυσις, *natura*,) a general name given to all those sectaries in the Levant who only own one nature in Jesus Christ; and who maintain that the divine and human nature of Jesus Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures.

The *Monophysites*, however, properly so called, are the followers of Severus, a learned monk of Palestine, who was created patriarch of Antioch, in 513, and Petrus Fullensis.

The Monophysites were encouraged by the emperor Anastasius, but suppressed by Justin and succeeding emperors. However, this sect was restored by Jacob Baradæus, an obscure monk, insomuch that when he died bishop of Edessa, A. D. 588, he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The laborious efforts of Jacob were seconded in Egypt and the adjacent countries by Theodosius, bishop of Alexandria; and he became so famous, that all the Monophysites of the East considered him as their second parent and founder, and are to this day called *Jacobites*, in honor of their new chief.

The Monophysites are divided into two sects or parties, the one African and the other Asiatic; at the head of the latter is the patriarch of Antioch, who resides for the most part in the monastery of St. Athanias, near the city of Merdin; the former are under the jurisdiction of the patriarch of Alexandria, who generally resides at Grand Cairo, and are subdivided into Cophts and Abyssinians. From the fifteenth century downwards, all the patriarchs of the Monophysites have taken the name of *Ignatius*, in order to show that they are the lineal successors of Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch. In the seventeenth century, a small body of Monophysites, in Asia, abandoned for some time the doctrine and institution of their ancestors, and embraced the communion of Rome; but the African Monophysites, notwithstanding that poverty and ignorance which exposed them to the seductions of sophistry and gain, stood firm in their principles, and made an obstinate resistance to the promises, presents, and attempts employed by the papal missionaries to bring them under the Roman yoke; and in the eighteenth century, those of Asia and Africa have persisted in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the pope's legates, to conquer their inflexible constancy.

MONOTHELITES.

Monothelites, (compounded of μονος, "single," and and θεληµα, θελω, *volo*, "I will,") an ancient sect, which sprung out of the Eutychians; thus called, as only allowing of one will in Jesus Christ.

The opinion of the Monothelites had its rise in 630, and had the emperor Heraclius for an adherent; it was the same with that of the acephalous Severians. They allowed of two wills in Christ, considered with regard to the two natures; but reduced them to one by reason of the union of the two natures, thinking it absurd that there should be two free wills in one and the same person. They were condemned by the sixth general council in 680, as being supposed to destroy the perfection of the humanity of Jesus Christ, depriving it of will and operation. Their sentiments were afterwards embraced by the Maronites.

CARMATHITES.

Carmathites, the followers of a noted impostor in the ninth century, who endeavored to overthrow all the foundations of Mussulmanism. Carmath their prophet was a person of great austerity of life; and said that God had commanded him to pray not *five* times, with the Mussulmans, but *fifty* times a day. To comply with this, they often neglected their business; they ate many things forbidden by the law of Mahomet, and believed that angels were their guides in all their actions, and that the demons or ghosts are their enemies.

SADDUCEES.

The Sadducees were a famous sect among the Jews; so called, it is said, from their founder Sadoc. It began in the time of Antigonus, of Socho, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. Antigonus having often, in his lectures, inculcated to his scholars that they ought not to serve God in a servile manner, but only out of filial love and fear, two of his scholars, Sadoc and Baithus, thence inferred that there were no rewards at all after this life; and, therefore, separating from the school of their master, they thought there was no resurrection nor future state, neither angel nor spirit, Matt. xii. 23; Acts xxiii. 8. They seem to agree greatly with the Epicureans; differing, however, in this, that though they denied a future state, yet they allowed the power of God to create the world; whereas the followers of Epicurus denied it. It is said also, they rejected the Bible, except the Pentateuch; denied predestination; and taught that God had made man absolute master of all his actions, without assistance to good, or restraint from evil.

SAMARITANS.

The Samaritans were an ancient sect among the Jews, whose origin was in the time of King Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms, that of Judah and that of Israel. The capital of the kingdom of Israel was Samaria, whence the

Israelites took the name of Samaritans. Shalmaneser, king of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his dominions, and filled their place with Babylonians, Cutheans, and other idolaters. These, finding that they were exposed to wild beasts, desired that an Israelitish priest might be sent among them to instruct them in the ancient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts, and embraced the law of Moses, with which they mixed a great part of their ancient idolatry. Upon the return of the Jews from the Babylonish captivity, it appears that they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection with the Jews; for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on Mount Gerizim in opposition to that on Jerusalem. See 2 Kings xvii.; Ezra iv., v., vi. The Samaritans at present are few in number, but pretend to great strictness in their observation of the law of Moses. They are said to be scattered; some at Damascus, some at Gaza, and some at Grand Cairo, in Egypt.

MELCHITES.

Melchites, the name given to the Syriac, Egyptian, and other Christians of the Levant. The Melchites, excepting some few points of little or no importance, which relate only to ceremonies and ecclesiastical discipline, are, in every respect, professed Greeks; but they are governed by a particular patriarch, who assumes the title of Patriarch of Antioch. They celebrate mass in the Arabian language. The religious among the Melchites follow the rule of St. Basil, the common rule of all the Greek monks.

CERINTHIANS.

The Cerinthians were ancient heretics, who denied the deity of Jesus Christ; so named from Cerinthus. They believed that he was a mere man, the son of Joseph and Mary; but that in his baptism a celestial virtue descended on him in the form of a dove; by means whereof he was consecrated by the Holy Spirit, made Christ, and wrought so many miracles; that, as he received it from heaven, it quitted him after his passion, and returned to the place whence it came; so that Jesus, whom they called a *pure man*, really died and rose again; but that Christ, who was distinguished from Jesus, did not suffer at all. It was partly to refute this sect that St. John wrote his Gospel. They received the Gospel of St. Matthew, to countenance their doctrine of circumcision; but they omitted the genealogy. They discarded the epistles of St. Paul, because that apostle held circumcision abolished.

LUCIANISTS.

Lucianists, or Lucanists, a sect so called from Lucianus, or Lucanus, a heretic of the second century, being a disciple of Marcion, whose errors he followed, adding some new ones to them. Epiphanius says he abandoned Marcion, teaching that people ought not to marry, for fear of enriching the Creator; and yet other authors mention, that he held this error in common with Marcion and other Gnostics. He denied the immortality of the soul, asserting it to be material.

There was another sect of Lucianists, who appeared some time after the Arians. They taught that the Father had been a Father always, and that he had the name even before he had begot the Son, as having in him the power and faculty of generation; and in this manner they accounted for the eternity of the Son.

LUCIFERIANS.

Luciferians, a sect who adhered to the schism of Lucifer, Bishop of Cagliari, in the fourth century, who was banished by the Emperor Constantius, for having defended the Nicene doctrine concerning the three persons in the Godhead. It is said also that they believed the soul to be corporeal, and to be transmitted from the father to the children. The Luciferians were numerous in Gaul, Spain, Egypt, &c. The occasion of this schism was, that Lucifer would not allow any acts he had done to be abolished. There were but two Luciferian bishops, but a great number of priests and deacons. The Luciferians bore a great aversion to the Arians.

GALILEANS.

The Galileans were a sect of the Jews which arose in Judea, some years after the birth of our Saviour. They sprang from one Judas, a native of Gaulam, in Upper Galilee, upon the occasion of Augustus appointing the people to be mustered, which they looked upon as an instance of servitude which all true Israelites ought to oppose. They pretended that God alone should be owned as master and lord, and in other respects were of the opinion of the Pharisees; but as they judged it unlawful to pray for infidel princes, they separated themselves from the rest of the Jews, and performed their sacrifices apart. As our Saviour and his apostles were of Galilee, they were suspected to be of the sect of the Galileans; and it was on this principle, as St. Jerome observes, that the Pharisees laid a snare for him, asking, Whether it were lawful to give tribute to Cæsar? that in case he denied it, they might have an occasion of accusing him.

SABELLIANS.

The Sabellians were a sect in the third century that embraced the opinions of Sabellius, a philosopher of Egypt, who openly taught that there is but one person in the Godhead.

The Sabellians maintained that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held that he who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a son; and that, having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the *Holy Ghost.* This they explained by comparing God to the sun; the illuminated virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, they taught, was darted, like a divine ray, to accomplish the work of redemption; and that, being re-ascended to heaven, the influences of the Father were communicated after a like manner to the apostles.

MATERIALISTS.

THE Materialists were a sect in the ancient church, composed of persons who, being prepossessed with that maxim in philosophy, "*ex nihilo nihil fit*," out of nothing nothing can arise, had recourse to an eternal matter, on which they supposed God wrought in the creation, instead of admitting Him alone as the sole cause of the existence of all things. Tertullian vigorously opposed them in his treatise against Hermogenes, who was one of their number.

Materialists are also those who maintain that the soul of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. There are others called by this name, who have maintained that there is nothing but matter in the universe.

The followers of the late Dr. Priestley are considered as Materialists, or Philosophical Necessarians. According to the doctor's writing, he believed—

1. That man is no more than what we now see of him; his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution, till it shall please that Almighty Being, who called it into existence, to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct, before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude that the body was mortal, from observing that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of the resurrection from the dead, which is peculiar to revelation; on which alone the sacred writers build all our hope of future life; and it explains the uniform language of the Scriptures, which speak of one day of judgment for all mankind, and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. In the Scriptures the heathens are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead.

The Apostle Paul asserts, in 1 Cor. xv. 16, that *if the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain, ye are yet in your sins: then they also who are fallen asleep in Christ are perished.* And again, verse 32: *If the dead rise not, let us eat and drink, for to-morrow we die.* In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the Scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of sense, thought, or enjoyment. See Ps. vi. 5; Job xiv. 7, etc.

2. That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and everything else in the constitution of nature; and consequently that it is never determined without some real or apparent cause foreign to itself; *i. e.*, without some motive or choice; or that motives influence us in some definite and invariable manner, so that every volition, or choice, is constantly regulated and determined by what precedes it; and this constant determination of mind, according to the motives presented to it, is what is meant by its *necessary determination.* This being admitted to be the fact, there will be a necessary connection between all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world; so that, according to the established laws of nature, no event could have been otherwise than it *has been* or *is to be*, and therefore all things past, present, and to come, are precisely what the Author of Nature really intended them to be, and has made provision for.

To establish this conclusion, nothing is necessary but that, throughout all nature, the same consequences should invariably result from the same circumstances. For, if this be admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it and their respective situations were appointed by the Deity, the first change would take place according to a certain rule established by himself, the result of which would be a new situation; after which the same laws continuing, another change would succeed, according to the same rules, and so on forever; every new situation invariably leading to another, and every event, from the commencement to the termination of the system, being strictly connected; so that, unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was. In all these cases, the circumstances preceding any change are called the causes of that change; and since a determinate event or effect constantly follows certain circumstances or causes, the connection between cause and effect is concluded to be invariable, and therefore necessary.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the Necessarian asserts that if, in any given state of mind, with respect both to dispositions and motives, two different determinations, or volitions, be possible, it can be on no other principle than that one of them should come under the description of an effect without a cause; just as if the beam of balance might incline either way, though loaded with equal weights. And if anything whatever, even a thought in the mind of man, could arise without an adequate cause, anything else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

This scheme of philosophical necessity implies a chain of causes and effects established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system; and according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions.

This scheme of philosophical necessity is distinguished from the Calvinistic doctrine of predestination in the following particulars:

1. No Necessarian supposes that any of the human race will suffer eternally, but that future punishments will answer the same purpose as temporal ones are found to do; all of which tend to good, and are evidently admitted for that purpose. Upon the doctrine of necessity, also, the most indifferent actions of men are equally necessary with the most important; since every volition, like any other effect, must have an adequate cause depending upon the previous state of the mind, and the influence to which it is exposed.

2. The Necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness; so that, in the most proper sense of the words, it depends entirely on himself whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free will, viz.: the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it.

4 The Necessarian believes nothing of the posterity of Adam's sinning in him, and of their being liable to the wrath of God on that account; or the necessity of an infinite Being making atonement for them by suffering in their stead, and thus making the Deity propitious to them. He believes nothing of all the actions of any man being necessarily sinful; but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in

many things that they do; and likewise that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon the principles of the Necessarian, also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily ineffectual; there not being sufficient time left to produce a change of disposition and character, which can only be done by a change of conduct of proportionably long continuance.

In short, the three doctrines of Materialism, Philosophical Necessity, and Socinianism, are considered as equally parts of one system. The scheme of Necessity is the immediate result of the materiality of man; for mechanism is the undoubted consequence of materialism, and that man is wholly material, is eminently subservient to the proper or mere humanity of Christ. For if no man have a soul distinct from his body, Christ, who in all other respects appeared as a man, could not have a soul which had existed before his body; and the whole doctrine of the pre-existence of souls, of which the opinion of the pre-existence of Christ is a branch, will be effectually overturned.

JACOBITES.

The Jacobites are a sect of Christians in Syria and Mesopotamia; so called, either from Jacob, a Syrian, who lived in the reign of the Emperor Mauritius, or from one Jacob, a monk, who flourished in the year 550.

The Jacobites are of two sects, some following the rites of the Latin church, and others continuing separated from the church of Rome. There is also a division among the latter, who have two rival patriarchs. As to their belief, they hold but one nature in Jesus Christ; with respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks and other eastern Christians. They consecrate unleavened bread at the eucharist, and are against confession, believing that it is not of divine institution.

JANSENISTS.

THE Jansenists were a sect of the Roman Catholics in France, who followed the opinions of Jansenius (bishop of Ypres, and doctor of divinity of the universities of Louvain and Douay,) in relation to grace and predestination.

In the year 1640, the two universities just mentioned, and particularly father Molina and father Leonard Celsus, thought fit to condemn the opinions of the Jesuits on grace and free-will. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St. Augustine, and wrote a treatise on grace, which he intituled *Augustinus.* This treatise was attacked by the Jesuits, who accused Jansenius of maintaining dangerous and heretical opinions; and afterwards, in 1642, obtained of pope Urban VIII. a formal condemnation of the treatise written by Jansenius; when the partisans of Jansenius gave out that this bull was spurious, and composed by a person entirely devoted to the Jesuits. After the death of Urban VIII., the affair of Jansenism began to be more warmly controverted, and gave birth to a great number of polemical writings concerning grace; and what occasioned some mirth, were the titles which each party gave to their writings: one writer published the *Torch of*

St. Augustine; another found *Snuffers for St. Augustine's Torch;* and father Veron formed *A Gag for the Jansenists,* &c. In the year 1650, sixty-eight bishops of France subscribed a letter to pope Innocent X., to obtain an inquiry into and condemnation of the five following propositions, extracted from Jansenius's Augustinus. 1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavor with all their power to accomplish them. 2. In the state of corrupted nature, we are incapable of resisting inward grace. 3. Merit and demerit, in a state of corrupted nature, do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. 4. The Semipelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining that this grace was of such a nature that the will of man was able either to resist or obey it. 5. It is Semipelagianism to say that Jesus Christ died, or shed his blood, for all mankind in general.

In the year 1652, the pope appointed a congregation for examining into the dispute relative to grace. In this congregation Jansenius was condemned; and the bull of condemnation, published in May, 1653, filled all the pulpits in Paris with violent outcries and alarms against the Jansenists. In the year 1656, pope Alexander VII. issued another bull, in which he condemned the five propositions of Jansenius. However, the Jansenists affirmed that these propositions were not to be found in this book; but that some of his enemies having caused them to be printed on a sheet, inserted them in the book, and thereby deceived the pope. At last Clement XI. put an end to the dispute by his constitution of July 17, 1705, in which, after having recited the constitutions of his predecessors in relation to this affair, he declared, "That, in order to pay a proper obedience to the papal constitutions concerning the present question, it is necessary to receive them with a respectful silence." The clergy of Paris, the same year, approved and accepted this bull, and none dared to oppose it. This is the famous bull *Unigenitus*, so called from its beginning with the words *Unigenitus Dei Filius*, &c., which has occasioned so much confusion in France.

It was not only on account of their embracing the doctrines of Augustine that the Jesuits were so embittered against them; but that which offended the Jesuits, and the other creatures of the Roman pontiff, was their strict piety and severe moral discipline. The Jansenists cried out against the corruptions of the church of Rome, and complained that neither its doctrines nor morals retained any traces of their former purity. They reproached the clergy with an universal depravation of sentiments and manners, and an entire forgetfulness of the dignity of their character and the duties of their vocation; they censured the licentiousness of the monastic orders, and insisted upon the necessity of reforming their discipline according to the rules of sanctity, abstinence, and self-denial, that were originally prescribed by their respective founders. They maintained, also, that the people ought to be carefully instructed in all the doctrines and precepts of Christianity; and that, for this purpose, the Holy Scriptures and public liturgies should be offered to their perusal in their mother tongue; and, finally, they looked upon it as a matter of the highest moment to persuade all Christians that true piety did not consist in the observance of pompous rites, or in the performance of external acts of devotion, but in inward holiness and divine love.

Notwithstanding the above-mentioned sentiments, the

Jansenists have been accused of superstition and fanaticism; and, on account of their severe discipline and practice, have been denominated *Rigorists.* It is said that they made repentance consist chiefly in those voluntary sufferings which the transgressor inflicted upon himself, in proportion to the nature of his crimes and the degree of his guilt. They tortured and macerated their bodies by painful labor, excessive abstinence, continual prayer, and contemplation; nay, they carried these austerities, it is said, to so high a pitch, as to place merit in them, and to consider those as the *sacred victims of repentance* who had gradually put an end to their days by their excessive abstinence and labor. Dr. Haweis, however, in his Church History, (vol. iii. p. 46,) seems to form a more favorable opinion of them. "I do not," says he, "readily receive the accusations that Papists or Protestants have objected to them as over-rigorous and fanatic in their devotion; but I will admit many things might be blameable; a tincture of popery might drive them to push monkish austerities too far, and secretly to place some merit in mortification, which they in general disclaimed; yet, with all that can be said, surely the root of the matter was in them. When I read Jansenius, or his disciples Pascal or Quesnel, I bow before such distinguished excellencies, and confess them my brethren; shall I say my fathers? Their principles are pure and evangelical; their morals founded upon the apostles and prophets; and their zeal to amend and convert, blessed with eminent success."

FRENCH PROPHETS.

THEY first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They were people of all ages and sexes without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits, which came upon them with tremblings and faintings as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts. They remained a while in trances, and, coming out of them with twitchings, uttered all which came in their mouths. They said they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy, dropped down not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a while been under agitations of body, they began to prophesy. The burden of their prophecies was—*Amend your lives; repent ye: the end of all things draws nigh!* The hills resounded with their loud cries for mercy, and imprecations against the priests, the church, the pope, and against the anti-christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners, by ecstacies, and agitations, and inspirations under them, as it had done in France; and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, of both sexes, of all ages, men, women, and children; and they had delivered, under inspiration, four or five hundred prophetic warnings.

The great things they pretended by their spirit was, to give warning of the *near approach of the kingdom of God, the happy times of the church, the millennium state.* Their message was (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning at England), that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous Scriptures concerning the *new heaven* and the *new earth*, the *kingdom of the Messiah*, the *marriage of the Lamb*, the *first resurrection*, or *the new Jerusalem descending from above*, were *now* even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers; to labor in the vineyard; that this mission of his servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c.; that the extermination angels shall root out the tares, and there shall remain upon the earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, one voice among mankind. They declared that all the great things they spoke of would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of the hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer, which was poured forth upon them, and the answer of their prayer to God.

CIRCONCELLIONES.

The Circoncelliones were a species of fanatics, so called because they were continually rambling round the houses in the country. They took their rise among the Donatists, in the reign of the Emperor Constantine. It is incredible what ravages and cruelties they committed in Africa, through a long series of years. They were illiterate, savage peasants, who understood only the Punic language.

Intoxicated with a barbarous zeal, they renounced agriculture, professed continence, and assumed the title of "Vindicators of justice, and protectors of the oppressed." To accomplish their mission, they enfranchised slaves, scoured the roads, forced masters to alight from their chariots, and run before their slaves, whom they obliged to mount in their place; and discharged debtors, killing the creditors if they refused to cancel their bonds. But the chief objects of their cruelty were the Catholics, and especially those who had renounced Donatism.

At first, they used no swords, because God had forbidden the use of one to Peter; but they were armed with clubs, which they called the *clubs of Israel*, and which they handled in such a manner as to break a man's bones without killing him immediately, so that he languished a long time, and then died. When they took away a man's life at once, they looked upon it as a favor. They became less scrupulous afterwards, and made use of all sorts of arms. Their shout was, *Praise be to God*. These words in their mouths were the signal of slaughter, more terrible than the roaring of a lion. They had invented an unheard-of punishment, which was, to cover with lime, diluted with vinegar, the eyes of those unhappy wretches whom they had crushed with blows and covered with wounds, and to abandon them in that condition.

Never was a stronger proof of what horrors superstition can beget in minds destitute of knowledge and humanity. These brutes, who had made a vow of chastity, gave themselves up to wine, and all sorts of impurities; running about with women and young girls as drunk as themselves, whom they called *sacred virgins*, and who often carried proofs of their incontinence. Their chief took the name of *chief of the saints*. After having glutted themselves with blood, they turned their rage upon themselves, and sought death with the same fury with which they gave it to others. Some scrambled up to the tops of rocks, and cast themselves down headlong in multitudes; others burned themselves, or threw themselves into the sea.

Those who proposed to acquire the title of martyrs, published it long before; upon which they were feasted and fattened like oxen for the slaughter: after these preparations, they set out to be destroyed. Sometimes they gave money to those whom they met, and threatened to murder them if they did not make them martyrs.

Theodoret gives an account of a stout young man, who, meeting with a troop of these fanatics, consented to kill them, provided he might bind them first; and having by this means put it out of their power to defend themselves, whipped them as long as he was able, and then left them tied in that manner. Their bishops pretended to blame them, but in reality made use of them to intimidate such as might be tempted to forsake their sect; they even honored them as saints. They were not, however, able to govern these furious monsters; and more than once found themselves under the necessity of abandoning them, and even of imploring the assistance of the secular power against them.

The Counts Ursacius and Taurinus were employed to quell them; they destroyed a great number of them, of whom the Donatists made as many martyrs. Ursacius, who was a Catholic, and a religious man, having lost his life in an engagement with the barbarians, the Donatists did not fail to triumph in his death, as an effect of the vengeance of heaven. Africa was the theatre of these bloody scenes during a great part of Constantine's life.

COPHTS

Cophti, Cophts, or Copti, a name given to the Christians of Egypt who are of the sect of the Jacobites. The Cophts have a patriarch, who resides at Cairo; but he takes his title from Alexandria. He has no archbishop under him, but eleven or twelve bishops. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, St. Macarius, who have each their monasteries. Besides the orders of priests, deacons, and sub-deacons, the Cophts have likewise archimandrites, or abbots; the dignity whereof they confer with all the prayers and ceremonies of a strict ordination.

By a custom of six hundred years' standing, if a priest elected bishop be not already archimandrite, that dignity must be conferred on him before episcopal ordination. The second person among the clergy after the patriarch, is the titular patriarch of Jerusalem, who also resides at Cairo. To him belongs the government of the Cophtic Church during the vacancy of the patriarchal see. To be elected patriarch, it is necessary the person have lived all his life in continence. To be elected bishop the person must be in the celibate; or if he have been married, it must not be above once.

The priests and inferior ministers are allowed to be married before ordination; but not forced to it, as some have observed. They have a great number of deacons, and even confer the dignity frequently on their children. None but the lowest rank among the people commence ecclesiastics; whence arises that excessive ignorance found among them; yet the respect of the laity towards the clergy is very extraordinary. The monastic life is in great esteem among them; to be admitted into it, there is always required the consent of the bishop.

The religious Cophts, it is said, make a vow of perpetual chastity; renounce the world, and live with great austerity in deserts; they are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground; and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.

BASILIDIANS.

The Basilidians were a denomination in the second century, from Basilides, chief of the Egyptian Gnostics. He acknowledged the existence of one supreme God, perfect in goodness and wisdom, who produced from his own substance seven beings, or *aions*, of a most excellent nature. Two of these *aions*, called Dynamis and Sophiz (i. e., *power* and *wisdom*), engendered the angels of the highest order. These angels formed a heaven for their habitation, and brought forth other angelic beings, of a nature somewhat inferior to their own. Many other generations of angels followed these. New heavens were also created, until the number of angelic orders and of their respective heavens, amounted to three hundred and sixty-five, and thus equalled the days of the year. All these are under the empire of an omnipotent Lord, whom Basilides called *Abraxas.*

The inhabitants of the lowest heavens, which touched upon the borders of the eternal, malignant, and self-animated matter, conceived the design of forming a world from that confused mass, and of creating an order of beings to people it. This design was carried into execution, and was approved by the Supreme God, who, to the animal life with which only the inhabitants of this new world were at first endowed, added a reasonable soul, giving at the same time to the angels the empire over them.

These angelic beings, advanced to the government of the world which they had created, fell by degrees from their original purity, and soon manifested the fatal marks of their depravity and corruption. They not only endeavored to efface in the minds of men their knowledge of the Supreme Being, that they might be worshipped in his stead, but also began to war against each other, with an ambitious view to enlarge every one the bounds of his respective dominion. The most arrogant and turbulent of all these angelic spirits was that which presided over the Jewish nation. Hence the Supreme God, beholding with compassion the miserable state of rational beings, who groaned under the contest of these jarring powers, sent from heaven his son *Nus*, or Christ, the chief of the *aions*, that, joined in a substantial union with the man Jesus, he might restore the knowledge of the Supreme God, destroy the empire of those angelic natures which presided over the world, and particularly that of the arrogant leader of the Jewish people. The God of the Jews, alarmed at this, sent forth his ministers to seize the man Jesus, and put him to death. They executed his commands; but their cruelty could not extend to Christ, against whom their efforts were vain. Those souls, who obey the precepts of the Son of God, shall, after the dissolution of their mortal frame, ascend to the Father, while their bodies return to the corrupt mass of matter whence they were formed. Disobedient spirits, on the contrary, shall pass successively into other bodies.

CHRISTIANS OF ST. JOHN.

The Christians of St. John, a sect of Christians very numerous in Balfara, and the neighboring towns: they formerly inhabited along the river Jordan, where St. John baptized, and it was from thence they had their name. They hold an anniversary feast of five days, during which they all go to the bishop, who baptizes them with the baptism of St. John. Their baptism is also performed in rivers, and that only on Sundays; they have no notion of the third person in the Trinity; nor have they any canonical book, but abundance full of charms, &c. Their bishoprics descend by inheritance as our estates do, though they have the ceremony of an election.

CHRISTIANS OF ST. THOMAS.

The Christians of St. Thomas were a sort of Christians in a peninsula of India on this side the Gulf; they inhabit chiefly at Cranganor, and the neighboring country; these admit of no images, and receive only the cross, to which they pay a great veneration. They affirm that the souls of the saints do not see God till after the day of judgment; they acknowledge but three sacraments, viz., baptism, orders, and the eucharist: they make no use of holy oils in the administration of baptism, but, after the ceremony, anoint the infant with an unction composed of oil and walnuts, without any benediction. In the eucharist they consecrate with little cakes made of oil and salt, and instead of wine, make use of water in which raisins have been infused.

In the Asiatic Researches of the Society instituted in Bengal, may be found an enlarged account of the Christians of St. Thomas, which was laid before that society by F. Wrede, Esq. See also *Monthly Magazine* for 1804, p. 60, and Dr. Kerr's Report to Lord Bentinck, on the state of the Christians inhabiting the kingdom of Cochin and Travancore.

ANTISABBATARIANS.

The Antisabbatarians are a modern religious sect, who deny the necessity of observing the Sabbath Day. Their chief arguments are, 1. That the Jewish Sabbath was only of ceremonial, not of moral obligation; and consequently, is abolished by the coming of Christ. 2. That no other Sabbath was appointed to be observed by Christ or his apostles. 3. That there is not a word of *Sabbath-breaking* in all the New Testament. 4. That no command was given to Adam or Noah to keep any Sabbath. And, 5. That, therefore, although Christians are commanded "not to forsake the assembling of themselves together," they ought not to hold one day more holy than another.

ATHEISTS.

An Atheist is one who denies the existence of God:—this is called speculative atheism. Professing to believe in God, and yet acting contrary to this belief, is called practical atheism. Absurd and irrational as atheism is, it has had its votaries and martyrs. In the seventeenth century, Spinosa, a foreigner, was its noted defender. Lucilio Vanini, a native of Naples, also publicly taught atheism in France; and being convicted of it at Toulouse, was condemned and executed in 1619. It has been questioned, however, whether any man ever seriously adopted such a principle. The pretensions to it have been generally founded on pride or affectation. The open avowal of atheism by several of the leading members of the French convention seems to have been an extraordinary moral phenomenon. This, nowever, as we have seen, was too vague and uncomfortable a principle to last long. Archbishop Tillotson justly observes that speculative atheism is unreasonable upon five accounts. 1. Because it gives no tolerable account of the existence of the world. 2. It does not give any reasonable account of the universal consent of mankind in this apprehension, that there is a God. 3. It requires more evidence for things than they are capable of giving. 4. The atheist pretends to know that which no man can know. 5. Atheism contradicts itself. Under the first of these he thus argues: "I appeal to any man of reason whether anything can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the arguments and characters of a wise design and contrivance. Was ever any considerable work, in which there was required a great variety of parts, and a regular and orderly disposition of those parts, done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem; yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance as the great volume of the world? How long might a man be in sprinkling colors upon canvas with a careless hand, before they would happen to make the exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men who should be sent out from several remote parts of England, wander up and down before they would all meet upon Salisbury plain, and fall into rank and file in the exact order of an army? And yet this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's chapel at Westminster might with as good reason maintain (yea, with much better, considering the vast difference betwixt that little structure and the huge fabric of the world) that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven; and that upon a time (as tales usually begin) the materials of that building, the stone, mortar, timber, iron, lead, and glass, happily met together, and very fortunately ranged themselves into that delicate order in which we see them, now so close compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have to say, that the world was made by chance, or that the first men grew up out of the earth as plants do now. For, can anything be more ridiculous, and against all reason, than to ascribe the production of men to the first fruitfulness of the earth, without so much as one instance and experiment, in any age or history, to countenance so monstrous a supposition? The thing is, at first sight, so gross and palpable, that no discourse about it can make it more apparent. And yet, these shameful beggars of principles give this precarious account of the original of things; assume to themselves to be the men of reason, the great wits of the world, the only cautious and wary persons that hate to be imposed upon, that must have convincing evidence for everything, and can admit of nothing without a clear demonstration of it."

GUEBERS, OR FIRE-WORSHIPPERS.

GUEBERS, or Guebres, or Gauers (i. e., infidels); the fire-worshippers in Persia; in India called *Parsees.* They call themselves *Behendie*, or followers of the true faith, and live chiefly in the deserts of Caramania, towards the Persian gulf, and in the province Yerd Keram. These people, who are but little known, are laborious and temperate cultivators of the ground. The manners of the Guebers are mild. They drink wine, eat all kinds of meat, marry but one wife, and live chastely and temperately. Divorce and polygamy are prevented by their religion; but if a wife remains barren during the first nine years of marriage, the husband may take a second wife. They worship one Supreme Being, whom they call the *Eternal Spirit*, or *Yerd.* The sun, moon, and planets, they believe to be peopled with rational beings, acknowledge light as the primitive cause of the good, darkness as that of evil, and worship fire, as it is said, from which they have received their name. But they themselves say, that they do not worship fire, but only find in it an image of the incomprehensible God; on which account they offer up their prayers before a fire, and maintain one uninterruptedly burning on holy places, which their prophet Zoroaster, they say, kindled 4000 years ago. Their holy book is called *Zend-Avesta.* One of the peculiarities of the Guebers is, that they do not bury their dead, but expose the bodies upon the towers of their temples, to be devoured by birds. They observe which part the birds first eat, from which they judge of the fate of the deceased.

NESTORIANS,

A SECT of ancient Christians, still subsisting in some parts of Asia, whose distinguishing tenet is that Mary is not the mother of God. They take their name from Nestorius, Bishop of Constantinople, whose doctrines were spread with much zeal through Syria, Egypt, and Persia.

One of the chief promoters of the Nestorian cause was Barsumas, created Bishop of Nisibis, A. D. 435. Such was his zeal and success, that the Nestorians, who still remain in Chaldea, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. By him Pherozes, the Persian monarch, was persuaded to expel those Christians who adopted the opinions of the Greeks, and to admit the Nestorians in their place, putting them in possession of the principal seat of ecclesiastical authority in Persia, the see of Seleucia, which the patriarch of the Nestorians has always filled, even down to our time. Barsumas also erected a school at Nisibis, from which proceeded those Nestorian doctors who in the fifth and sixth centuries spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

He differed considerably from Nestorius, holding that there are two persons in Jesus Christ, as well as that the Virgin was not his mother as God, but only as man.

The abettors of this doctrine refuse the title Nestorians, alleging that it had been handed down from the earliest times of the Christian Church.

In the tenth century, the Nestorians in Chaldea, whence they are sometimes called Chaldeans, extended their spiritual conquests beyond Mount Imaus, and introduced the

Christian religion into Tartary, properly so called, and especially into that country called *Karit*, and bordering on the northern part of China. The prince of that country, whom the Nestorians converted to the Christian faith, assumed, according to the vulgar tradition, the name of *John*, after his baptism, to which he added the surname of *Presbyter*, from a principle of modesty; whence it is said his successors were each of them called *Prester John*, until the time of Gengis Khan. But Mosheim observes, that the famous Prester John did not begin to reign in that part of Asia before the conclusion of the eleventh century. The Nestorians formed so considerable a body of Christians, that the missionaries of Rome were industrious in their endeavors to reduce them under the papal yoke. Innocent IV. in 1246, and Nicolas IV. in 1278, used their utmost efforts for this purpose, but without success. Till the time of Pope Julius III., the Nestorians acknowledged but one patriarch, who resided first at Bagdad, and afterwards at Mousul; but a division arising among them, in 1551 the patriarchate became divided, at least for a time, and a new patriarch was consecrated by that Pope, whose successors fixed their residence in the city of Ormus, in the mountainous part of Persia, where they still continue, distinguished by the name of *Simeon;* and so far down as the last century, these patriarchs persevered in their communion with the Church of Rome, but seem at present to have withdrawn themselves from it. The great Nestorian pontiffs, who form the opposite party, and look with a hostile eye on this little patriarch, have, since the year 1559, been distinguished by the general denomination of Elias, and reside constantly in the city of Mousul. Their spiritual dominion is very extensive, takes in a great part of Asia, and comprehends also within its circuit the Arabian Nestorians, and also the Christians of St. Thomas, who dwell along the coast of Malabar. It is observed, to the lasting honor of the Nestorians, that of all the Christian societies established in the east, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin Churches. About the middle of the seventeenth century, the Romish missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of Amida, or Diarbeker, and all assume the denomination of *Joseph.* Nevertheless, the Nestorians in general persevere to our own times in their refusal to enter into the communion of the Romish Church, notwithstanding the earnest entreaties and alluring offers that have been made by the Pope's legate to conquer their inflexible constancy.

Nestorius, from whom the sect of Nestorian Christians derive their name, was born in Germanica, a city of Syria. He received his education at Antioch, where he was likewise baptized; and soon after his baptism, he withdrew himself to a monastery in the suburbs of that city. Upon his being admitted to the order of priesthood, he quickly acquired so great a reputation by the eloquence of his preaching, and the regularity of his life, that by the Emperor Theodosius he was deemed a fit person to fill the second see in the Christian Church, and was accordingly consecrated Bishop of Constantinople, in the year 429.

In one of his first sermons after his promotion, he publicly declared his intention to *make war upon heretics;* and with that intolerant spirit which has so often disgraced the preachers of the mild religion of Jesus, he called upon the emperor to *free the earth from heretics*, promising to give him heaven as a reward for his zeal. To this spiritual motive he added one that, though carnal, he possibly judged of equal force: "Join with me," said he, "in war against them, and I will assist you against the Persians." Although the wiser and better part of his audience were amazed to see a man, before he had tasted (as Socrates expresses himself) the water of his city, declare that he would persecute all who were not of his opinion; yet the majority of the people approved of this discourse, and encouraged him to execute his purpose. Accordingly, five days after his consecration, he attempted to demolish the church in which the Arians secretly held their assemblies; and he succeeded so far in his design, that these people, growing desperate, set it on fire themselves, and consumed with it some of the neighboring houses. This fire excited great commotions in the city, and Nestorius was ever afterwards called an *incendiary*.

From the Arians he turned his persecution against the Novatians, but was stopped in his career by the interposition of the emperor. He then let loose his fury upon those Christians of Asia, Lydia, and Caria, who celebrated the feast of Easter upon the 14th day of the moon; and for this unimportant deviation from the Catholic practice, many of those people were murdered by his agents, both at Miletum and at Sardis. One cannot be sorry that such a relentless persecutor should himself be afterwards condemned as a heretic, for holding an opinion which no man who speaks or thinks with philosophic accuracy will now venture to controvert. This obnoxious tenet, which produced a schism in the Church, and was condemned by a general council, was nothing more than that "the Virgin Mary cannot with propriety be called the mother of God." The people being accustomed to hear this expression, were much inflamed against their bishop, imagining that he had revived the error of Paulus Samosetenus and Photinus, who taught that Jesus Christ was a mere man. The monks declared openly against him, and, with some of the most considerable men in Constantinople, separated themselves from his communion. Several bishops wrote to him earnest persuasives to acknowledge that Mary was the mother of God; and when he would not comply, they procured his condemnation in the Council of Ephesus, which deprived him of his see. He then retired to his ancient monastery at Antioch, whence he was taken four years afterwards, by the emperor's orders, and banished in 435 to Tarsus. That city being taken and destroyed by the barbarians, he was removed to Panopolis, a city of Thebais; where he was not suffered to remain long, but was compelled to go from place to place, till, being in one of his journeys mortally bruised by a fall, death relieved him from the fury of his persecutors.

If we examine such of his writings as remain, we shall find that he was very unjustly condemned. It appears that he rejected the errors of Ebion, Paulus Samosetenus, and Photinus; that he maintained in express terms, that the divine Word was united to the human nature in Jesus Christ in the most strict and intimate sense possible; that these two natures, in this state of union, make but one Christ and one person; that the properties of the Divine and human natures may both be attributed to this person; and that Jesus Christ may be said to have been born of a virgin, to have suffered and died; but he never would admit that God could be said to have been born, to have suffered, or to have died. When we consider that every person partakes of the substance of his mother, and that it is this which constitutes the parental and filial relation between them, it is indeed surprising that the expression "Mother of God" should ever have been admitted into the Christian Church, or that any man who understands the meaning of the words should condemn Nestorius for not having used them.

PAGANS.

Pagans are the worshippers of many gods, the heathen, who were so called by the Christians, because, when Constantine and his successors forbade the worship of the heathen deities in the cities, its adherents retired to the villages (*pagi*, hence *pagani*, countrymen), where they could practise their ceremonies in secresy and safety. In the middle ages, this name was given to all who were not Jews or Christians, theirs being considered the only true religion and divine revelations; but, in more modern times, Mohammedans, who worship the one supreme God of the Jews and Christians, are not called *pagans*. The idea of heathenism is of early origin. Moses used every precaution to prevent an intercourse between the Hebrews and heathen nations, prescribed the renunciation of idolatry as a requisite to citizenship in the Hebrew state, and forbade any league with the Ammonites, Moabites, &c. When the kings relaxed in the observance of these regulations, the prophets raised their voice against the defection. The distinction between pagans and non-pagans, so far as claims to a revelation are concerned, is very slight, since there are many heathenish people who have traditions of revelations made to them. We also find in some religions of paganism (for example, with Zoroaster, Plato, and Socrates) pure and elevated notions, and precepts of morality, which would not disgrace even Christianity. Paganism has likewise her moral heroes, as well as Judaism and Christianity. And although St. Augustine declared that the virtues of the heathens were but splendid vices, yet this assertion is bv no means borne out by facts.

The true point of distinction is therefore to be placed in the recognition or denial of one universal, perfect Being, that is, in the reception of monotheism or polytheism. The apostle Paul speaks (Rom. i. 23) of a law of God written on the hearts of the gentiles or pagans, and declares that pagans who live by this divine law in their consciences, are a law unto themselves; and that, to every man who does good, God will render "glory, honor, and peace, to the Jew first, but also to the gentile, for there is no respect of persons with God." (Rom. ii. 10, 15.) Clement of Alexandria, and many of the fathers, were of opinion that, as God had given prophets to the Jews, so he had raised up great men among the heathen, and thus rendered both capable of arriving at the enjoyment of divine happiness. These views, however, met with strong opposition. Augustine, although he acknowledged that the virtues of a Brutus, Decius, and Regulus, were subjects of admiration, and proper models of imitation, yet maintained the principle that all the noble and good actions of the pagans were done in the service of the devil, and from vain glory. His views obtained such an ascendency, that it came to be a generally received opinion that the hope of God's grace and eternal happiness depended on a belief in the doctrines of the church. Jerome adopted an intermediate principle, attributing to the heathens a willingness to receive the doctrines of the true church, should they become known to them. If this *fides implicita*, as it is called, be anything real, it can only be a desire and endeavor to know the truth and to act accordingly. Others have maintained the action of divine grace on the souls of heathens, independent of all instruction and knowledge on their part The influence which the writings of Augustine exercised at the time of the Reformation, and on the Reformers, led to the reception of the dogma of the damnation of the pagans, which acquired a new development from the doctrine of predestination. Marmontel's *Bélisaire* was condemned by the Sorbonne, because it professed a belief in the salvation of the pagans.

PAGANS OF CHINA.

The primitive theology of China is supposed, by a number of learned men, to agree in its essential parts with the doctrine of the chosen people, before Moses, by the command of God himself, had consigned the explanation of it to the sacred records. The King, or canonical books of the Chinese, everywhere inculcate the belief of a Supreme Being, the author and preserver of all things; the principle of everything that exists, and the father of all living; he is eternal, immovable, and independent; his power knows no bounds; his sight equally comprehends the past, present, and the future; penetrating even into the inmost recesses of the heart. Heaven and earth are under his government; all events, all revolutions, are the consequences of his will; he is pure, holy, and impartial; wickedness offends his sight; but he beholds with an eye of complacency the virtuous actions of men. Severe, yet just, he punishes vice in a striking manner, even on the throne; and often precipitates from thence the guilty, to place upon it the man who walks after his own heart, whom he hath raised from obscurity. Good, merciful, and full of pity, he relents on the repentance of the wicked; public calamities, and the irregularities of the seasons, are only salutary warnings, which his fatherly goodness gives to men to induce them to reform and amend.

Some historians have also found in the Chinese religion evident symptoms of the knowledge of the Trinity, as believed among Christians.

The present religion of China is Pagan; but it is said there are almost as many sects as persons among them. For as soon as a Chinese expects the least advantage from it, he is, without any consideration, to-day of one religion, to-morrow of another, or of all together. However, beside the worship of the Grand Lama, there are three principal sects.

I. The followers of Laokium, who lived five hundred years before Christ, and taught that God was corporeal. They pay divine honors to the philosopher Laokium; and give the same worship, not only to many emperors, who have been ranked with the gods, but also to certain spirits under the name of Xamte, who preside over every element. Their morality consists in calming the passions, and disengaging themselves from everything which tends to disquiet the soul; to live free from care, to forget the past, and not be apprehensive for the future. To remove the unavoidable fear of death, they pretend Laokium discovered an elixir, which confers immortality. They call this sect that of the Magicians, because the learned of it addict themselves to magic, and are believed to have the secret of making men immortal.

II. The most predominant sect is that of Foe, who flourished six hundred years before our Saviour, and who became a god at the age of thirty years. This religion was transplanted from India to China, sixty-five years after the birth of Christ. A large number of altars, temples, or pagodas, are reared to this deity, some of which are magnificent to the highest degree, and a number of bonzes, or priests, consecrated to his service. He is represented shining in light, with his hands hid under his robes, to show that he does all things invisible. The doctors of this sect teach a double law; the one *external*, the other *internal.* According to the external law, they say that all the good are recompensed, and the wicked punished, in places destined for each. They enjoin all works of mercy; and forbid cheating, impurity, wine, lying, and murder, and even the taking life from any creature whatever. For they believe that the souls of their ancestors transmigrate into irrational creatures, either into such as they liked best or resembled most in their behavior, for which reason they never kill any such animals; but while they live, feed them well, and when they die, bury them with splendor. They lay great stress upon acts of charity, and in building temples for Foe, monasteries for his priests, and providing for their maintenance, as the most effectual means to partake of their prayers, penances, and other meritorious actions towards the atonement of their sins, and obtaining a happy transmigration. These priests pretend to know into what bodies the dead are transmigrated; and seldom fail of representing their case to the surviving friends, as miserable or uncomfortable, that they may extort money from them to procure the deceased a passage into a better state. They also threaten the living with an unhappy transmigration, that they may procure money of them to obtain a happier one, or leave them to die in dread of the fatal change.

The interior doctrine of this sect, which is kept secret from the common people, teaches a pure, unmixed atheism, which admits neither rewards nor punishments after death; believes not in a providence, nor the immortality of the soul; acknowledges no other God but the *void*, or *nothing;* and which makes the supreme happiness of mankind to consist in a *total inaction, an entire insensibility, and a perfect quietude.*

III. A sect, which acknowledges for its master the philosopher Confucius, who lived five hundred years before our Saviour. This religion, which is professed by the literati, and persons of rank in China and Tonquin, consists in a deep inward veneration for the God, or King of heaven, and in the practice of every moral virtue. They have neither temples, nor priests, nor any settled form of external worship: every one adores the Supreme Being in the way he likes best.

Confucius did not dive into abstruse notions, but confined himself to speak with the deepest regard of the great Author of all beings, whom he represents as the most pure and perfect essence and fountain of all things; to inspire men with greater fear, veneration, gratitude, and love of him; to assert his divine providence over all his creatures; and to represent him as a being of such infinite knowledge, that even our most secret thoughts are not hidden from him; and of such boundless goodness and justice, that he can let no virtue go unrewarded, or vice unpunished.

The Chinese honor their dead ancestors; burn perfumes before their images; bow before their pictures; and invoke them as capable of bestowing upon them all temporal blessings.

PAGANS OF JAPAN.

The worship of the Japanese is Paganism, divided into several sects.

Among the various sects in this island, the three following are most conspicuous:

I. The Sinto, or ancient idol worship of the Japanese.

II. The Budso, or foreign idol worship, introduced into

Japan from the empire of China, and the kingdom of Siam; and,

III. The religion of their philosophers and moralists.

I. The religion of the Sintos. This denomination have some obscure and imperfect notions of the immortality of the soul, and a future state of bliss and misery; and yet worship only those gods who they believe are peculiarly concerned in the government of the world; for though they acknowledge a Supreme Being, whom they believe dwells in the highest heaven, and admit of some inferior gods, whom they place among the stars; yet they do not worship and adore them, nor have they any festivals sacred to them, thinking that beings so much elevated above mankind will concern themselves but little about human affairs. They, however, swear by their superior gods, but they worship and invoke those gods alone whom they believe to have the sovereign control over this world, its elements, productions, and animals; these, they suppose, will not only render them happy here, but by interceding for them at the hour of death, may procure them a happy condition in the next state of existence, in reward of their good conduct in the present state. Hence their dairis, or ecclesiastical emperors, being esteemed lineally descended from the eldest and most favored sons of these deities, are supposed the true and living images of their gods, and possessed of such an eminent degree of holiness, that none of the people dare presume to appear in their presence.

The Sintos believe that the soul, after quitting the body, is removed to the high subcelestial fields, seated just beneath the thirty-three heavens, the dwelling-places of their gods; that those who have led a good life find an immediate admission, while the souls of the wicked are denied entrance, and condemned to wander till they have expiated their crimes; but they do not believe in a hell, or a place of torment. One of the essential points of their religion is, that they ought to preserve an inward purity of heart, and to practise or abstain from whatever the dictates of reason, or the express command of the civil magistrate, direct or forbid.

The Sintos' religion enjoins abstaining from blood, from eating flesh, or being near a dead body; by which a person is, for a time, rendered unfit to go to the temples, to visit holy places, and to appear in the presence of the gods.

The other great points of their religion are, 1. A diligent observance of the solemn festivals in honor of their gods, which are very numerous. 2. Pilgrimages to the holy places at Isje; that is, to the temple of Tensio-Daisin, the greatest of all the gods of the Japanese. The last essential doctrine of their religion is, that they ought to chastise and mortify their bodies; but few of them pay much regard to this precept.

II. The Budso, or foreign pagan worship introduced into Japan, probably owes its origin to Budhe, whom the Bramins of India believe to be Vishnu, one of their deities, who, they say, made his ninth appearance in the world, under the form of a man of that name.

The most essential points of this religion are, that the souls of men and animals are immortal, and both of the same substance, differing only according to the bodies in which they are placed; and that after the souls of mankind have left their bodies, they shall be rewarded or punished according to their behavior in this life, by being introduced to a state of happiness or misery; that the degrees of both are proportioned to the different degrees of virtue and vice. They call their heaven a state of eternal pleasure. Their God Armida is the sovereign commander of this blissful region; and is considered as the patron and protector of human souls, especially of those who are removed to a state of felicity. These maintain that leading a virtuous life, and doing nothing contrary to the five commandments,* is the only way to become agreeable to Armida, and to render themselves worthy of eternal happiness.

On the other hand, all the vicious, whether priests or laymen, are, after death, sent to a place of misery to be tormented for a certain indefinite time, where every one is to be punished according to the nature and number of his crimes, the number of years he lived upon earth, his station there, and his opportunities for becoming good and virtuous. Yet they suppose the miseries of these unhappy souls may be greatly alleviated by the virtuous lives of their relations and friends; and still more by the prayers and offerings of the priests to their great god Armida, who can prevail on the almost inexorable judge to treat the imprisoned souls with somewhat less severity than their crimes deserve, and to send them speedily again into the world. For they believe that, when vicious souls have expiated their crimes, they are sent back to animate such vile animals as resembled them in their former state of existence. From the vilest of these transmigrating into others and nobler, they at last are suffered again to enter human bodies, and thus have it in their power, either by their virtue and piety to obtain an uninterrupted state of felicity, or, by a new course of vices, once more to expose themselves to all the miseries of confinement in a place of torment, succeeded by a new unhappy transmigration.

There are several sects of the Budso religion, all of which have their temples, their convents, and their priests.

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* Those five commandments are, 1. Not to kill anything that has life. 2. Not to steal. 3. Not to commit fornication. 4. To avoid lies, and all falsehood. 5. Not to drink strong liquors.

III. The religion of the philosophers and moralists is very different from that of the two former, for they pay no regard to any of the forms of worship practised in the country. The supreme good, say they, consists in the pleasure and delight that arises from the steady practice of virtue. They maintain that men are obliged to be virtuous, because nature has endowed them with reason, that by living according to its dictates, they might show their superiority to the irrational inhabitants of the earth. They do not admit of transmigration of souls, but believe that there is a universal soul diffused through all nature, which animates all things, and which reassumes departed souls, as the sea does the rivers. This universal spirit they confound with the Supreme Being. These philosophers not only admit of self-murder, but consider it as a heroic and commendable action, when it is the only means of avoiding a shameful death, or of escaping from the hands of a victorious enemy.

They conform to the general customs of their country in commemorating their deceased parents and relations, by placing all sorts of provisions on a table provided for the purpose; but they celebrate no other festivals, nor pay any respect to the gods of the country.

There are innumerable temples and idols in this island, among which the temples of those who profess the Budso religion are the most remarkable, being distinguished for their stately height, curious roofs, and numerous ornaments. One of the temples erected at Miaco is esteemed the most sumptuous in the empire. This temple is said to be as large as the church of St. Paul, London; and contains many idols, among which is one of gilt copper, of a prodigious size, seated in a chair eighty feet broad, and seventy feet in height. The festivals of the Japanese are as numerous as their deities. The number of monasteries is scarcely credible. The monks are either regulars or seculars. The regulars live in convents, some of which contain upwards of a thousand monks. The seculars are dispersed abroad, and live in private houses. The former are exceedingly abstemious, but the latter live in luxury and idleness

The Roman Catholic religion once made a considerable progress in this country, in consequence of a mission conducted by the Portuguese and Spanish Jesuits, in 1549, amongst whom the famous Saint Francis Xavier was employed, but soon relinquished the service. There were also some Franciscan friars of Spain engaged at last. At first the undertaking proceeded with the most rapid success, but ended in a most tragical manner, owing, it is said, to the misconduct of the Jesuits, and their conspiracy against the emperor. A persecution commenced of forty years' duration, which was terminated by a most terrible and bloody massacre, not to be paralleled in history. After this the Portuguese, as likewise the Christian religion, were totally expelled the country, and the most effectual means taken for preventing their return.

LAMAISTS.

THE name of the Grand Lama is given to the sovereign pontiff, or high-priest, of the Thibetian Tartars, who resides at Patoli, a vast palace on the mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments around the mountain; and, according to their respective qualities, are placed nearer, or at a greater distance from, the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Corea, on the sea of Japan. He is not only the sovereign pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him *God, the everlasting Father of Heaven.* They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Mantchou Tartar, does not fail in acknowledgments to him in his religious capacity; and he actually entertains, at a great expense in the palace of Pekin, an inferior Lama, deputed as his nuncio from Thibet. The Grand Lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked in every part with gold and precious stones; where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniasses, or Indian pilgrims, often visit Thibet as a holy place; and the Lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the Grand Lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior Lamas, who form the most numerous, as well as the most powerful body in the state.

have the priesthood entirely in their hands; and besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians is, that when the Grand Lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation to look for another, younger or better; and it is discovered again in the body of some child by certain tokens, known only to the Lamas or priests, in which order he always appears.

Almost all the nations of the East, except the Mohammedans, believe the *metempsychosis* as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Monguls and Kalmucks, who changed the religion of Schamanism for the worship of the Grand Lama. According to the doctrine of this metempsychosis, the soul is always in action, and never at rest; for no sooner does she leave her old habitation than she enters a new one. The Dalay being a Divine person, can find no better lodging than the body of his successor; or the *Fo*, residing in the Dalay Lama, which passes to his successor; and this being a god to whom all things are known, the Dalay Lama is therefore acquainted with everything which happened during his residence in his former body.

This religion is said to have been of three thousand years' standing; and neither time, nor the influence of men, has had the power of shaking the authority of the

Grand Lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though in the grand sovereignty of the Lamas, the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For, as the Thibetians suppose the Grand Lama is animated by the god Shaka, or Fo, who at the decease of one Lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of Lamas is continued down from him in fixed degrees of sanctity; so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformably to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries, in modern times, have dispensed with the adoration of his person, still certain real modifications of the Shaka religion are the only faith they profess, the only religion they follow. The state of sanctity which that religion inculcates, consists in monastic confidence, absence of thought, and the perfect repose of nonentity.

BRAMINS.

Brama is the name of the first person in the Trinity, or Trimurti, of the Hindoos, consisting of *Brama*, the creator, *Vishnu*, the preserver or redeemer, and *Siva*, the destroyer. He is represented with four heads and as many arms, and the swan is consecrated to him. His name signifies *knowledge of the laws*, in allusion to his creative power. He is the god of the fates, master of life and death, and, by some, has been represented as the supreme eternal power; but he is himself created, and is merely the agent of the Eternal One. He is believed to die, according to some, annually, or, according to others, after a longer period, and to rise again. His character is no better than that of the Grecian Jupiter. He is considered as the author of the Vedas, and as the lawgiver and teacher of India. The worship of Brama is regarded as the oldest religious observance in that country.

The Bramins are the first of the four castes of the Hindoos. They proceeded from the mouth of Brama, which is the seat of wisdom. They form the sacred or sacerdotal cast, and its members have maintained a more absolute and extensive authority than the priests of any other nation. Their great prerogative is that of being the sole depositories and interpreters of the Vedas or sacred books. There are seven subdivisions of the Bramins, which derive their origin from seven penitents, personages of high antiquity and remarkable purity, who are said to have rebuked the gods themselves for their debaucheries. The great body of the Bramins pay equal veneration to the three parts of the mysterious trinity, but some attach themselves more particularly to one person of the triple godhead. Thus the Vishnuites are distinguished by an orange-colored dress, and the mark called *nama* on their foreheads. The devotees of Siva wear the *lingam*, and are distinguished from the former by their great abstemiousness. A Bramin should pass through four states. The first begins at about seven, when the duty of the young novice, or *Brachmacari*, consists in learning to read and write, studying the Vedas, and becoming familiar with the privileges of his cast, and all points of corporeal purity. Thus he is taught his right to ask alms, to be exempted from taxes, from capital, and even corporeal punishment. Earthen vessels belonging to Bramins, when used by profane persons, or for certain purposes, must be broken. Leather and skins of animals, and most animals themselves, are impure, and must not be touched by them. Flesh and eggs they are not allowed to eat. The Bramin is also taught to entertain a horror of the defilement of the soul by sin; and rules for purification by ablution, penances, and various ceremonies, are prescribed. The second state begins at his marriage, when he is called *Grihastha*. Marriage is necessary to his respectability. His daily duties become more numerous, and must be more strictly performed. Regular ablutions, fasting, and many minute observances, become requisite. The Bramins, however, engage in secular employments, political, commercial, &c. The third state is that of the *Vana-Prasthas*, or inhabitants of the desert, which is now, however, seldom reached. They were honored by kings, and respected even by the gods. Retiring to the forest, green herbs, roots, and fruit were their food; reading the Vedas, bathing morning, noon, and evening, and the practice of the most rigorous penances, were prescribed. "Let the Vana-Prastha," says Menou, in the Institutes, "slide backwards and forwards on the ground, or stand the whole day on tip-toe, or continue rising and sitting down alternately; in the hot season, let him sit exposed to five fires; in the rain, let him stand uncovered; in the cold season, let him wear wet garments; then, having stored up his holy fires in his mind, let him live without external fire, without a shelter, wholly silent, and feeding on roots and fruit. When he shall have thus become void of fear and sorrow, and shaken off his body, he rises to the divine essence."

The fourth state is that of a *Sunnyasi*, in which new and severer penances are to be performed. Suppressing the breath, standing on the head, and other such ceremonies are performed, till the devout patient rises to a participation of the divine nature. The sanctity and inviolability of a Bramin are maintained in the eyes of his countrymen by the most severe penalties. The murder of one of the order, robbing him, &c., are inexpiable sins; the killing of his cow can only be expiated by a painful penance. To some travellers it appears that the number of Bramins respectable for knowledge and virtue is very small; that the great body of them are devoted to ambition, intrigue, and voluptuousness, and that their character is disgraced by avarice, meanness, and cruelty. Their charity extends only to those of their own caste. The objects of their worship, besides their innumerable gods, are almost every species of animals, and a variety of malignant demons. The transmigration of souls is one of their essential doctrines, and they believe in the existence of a hell. Some of the ceremonies of the Braminical worship are horrible; some are more licentious than the orgies of Bacchus. The sacrifices commonly consist of vegetables, but animals are sometimes sacrificed, and the burning of widows is a relic of the horrid practice of offering human victims.

Harrell computes the number of Bramins in all Asia at 80,000,000.

BUDDHISTS.

Buddha was the founder of the very ancient religion called after him. His worship, after the Bramins had put a stop to it in India, spread to Japan, Thibet, and China, where, as well as in Ceylon, it exists at the present day

Ritter, in his *Vorhallen Europäischer Völkergeschichten* (Introduction to the Histories of the European Nations), advances the opinion that the Buddhists also migrated to the North-West, to the shores of the Black Sea, to Colchis, to the modern Mingrelia, and thence to Thrace, where they laid the foundation of the civilization of the Pelasgi and Hellenes. Even in the doctrine of Asa, in the extreme north, traces of Buddhism have been thought to appear. According to Abel Remusat, Buddha, whose historical name was Tshakia-muni, was born under the reign of Tshao-Wang, of the dynasty of Tsheu, 1029 B. C., and died under the reign of Mou-Wang, 950 B. C. Before his death, he intrusted his disciple Mahakaya, a Bramin in the kingdom of Makata, which lay in the centre of India, with his mysteries. This Mahakaya, who lived under Hio-Wang, 950 B. C., is the first saint or patriarch of Buddhism, which was left by him to his successor, Ananta. The Japan Encyclopedia enumerates thirty-three patriarchs, including Mahakaya, in chronological succession, each of whom chose his successor, and transmitted to him the secret doctrine of Tshakia-muni, who was afterwards worshipped as a god, under the name of Buddha. Several of them died (or, to use the language of the Buddhists, emigrated) voluntarily in the flames.

Among them, Maming, the successor of Buddha (by the Chinese called *Phu-sa;* in Sanscrit, *Deva-Bodhisatua*), who gave names to the gods of the second class, was worshipped as his son, born from his mouth, because he perfected the doctrine of Buddha by his own philosophy, which is a metaphysical allegorical mysticism. His epoch must be fixed, according to the above-mentioned work, in 332, under the reign of Hian-wang, 618 years after the death of Tshakia-muni.

The twenty-eighth patriarch, Bodhidhorma, was the last who lived in Hindostan. He afterwards fixed his residence in China, near the famous mountain Sung. He died A. D. 495. The secret of his doctrine was left by him to a Chinese, who was the twenty-ninth patriarch. After him, the above-mentioned book gives the names of four Chinese, who succeeded to the same dignity. The last of them died A. D. 713. Their history, like that of many other saints, is mixed with fables; their manner of living was the same as what the ancients report to us of the Gymnosophists and Samaneans. They devoted themselves to religious exercises and constant contemplation, and condemned themselves to the most severe abstinence; nay, several of them sealed their belief in the transmigration of souls with a voluntary death.

From that Indian patriarchate originated, A. D. 706, the sacerdotal dignity, which is common in China and among the Monguls, with the title *spiritual prince of the law*. These priests are, at the same time, a sort of confessors to the emperors. From this priesthood afterwards sprung the hereditary dignity of Grand Lama in Thibet; and, in process of time, the whole hierarchical system, when the monastical life of the Buddhists required regular superiors, or inferior lamas.

Besides many other monuments of the ancient worship of Buddha, there are two particularly remarkable — the ruins of the gigantic temple Boro-Budor, in Java, with works of sculpture; and the five large, subterranean halls, called *Pantsh-Pandu*, probably an old temple of the Buddhists, near the city of Bang, on the way from Guzurat to Malwa. Tradition ascribes these astonishing works of ancient Indian architecture and sculpture, which far surpass the skill of the modern Hindoos, to the Pandus, the heroes of Indian mythology.

Harrel computes the number of Buddhists in all Asia at 295,000,000.

PAGANS IN AFRICA.*

The natives of Africa universally believe in a Supreme Being, and have some ideas of a future state. They address this being by a *fetishe* or *fetish*, which is a sort of charm or manner of conducting their worship. The term is often applied to whatever represents their divinities.

The negroes of Congo believe in a good and an evil principle, which are both supposed to reside in the sky. The former sends rain, the latter withholds it; but they do not seem to consider either of them as possessing any influence over human affairs. After death they all take their place in the sky, and enjoy a happy existence, without any regard being paid to their good or bad actions while here below.

Each town has a grand kissey, or presiding divinity. It is the figure of a man, the body stuck with feathers, rags, and bits of iron, and resembles nothing so much as one of our scarecrows. The chenoo of Gooloo had a kissey so redoubtable that if any person attempted to shoot at it, he would fall down dead, and the flint would drop out of the musket. This powerful divinity was the figure of a man, about two feet high, rudely carved in wood, and covered with rags.

Kolloh is the name of a great spirit, who is supposed to reside in the vicinity of Yangroo, in Western Africa. He makes his abode in the woods, and is rarely seen except on mournful occasions, such as the death of the king, or some of their head men, or when a person has been buried without the usual ceremonies of dancing, drinking palm-wine, &c., in remembrance of their departed friends.

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* Much valuable information respecting the religion of the tribes in the interior of South Africa, will be found in Dr. Livingston's Travels and Explorations in South Africa, published by J. W. Bradley, Philadelphia.

The Kolloh is made of bamboo sticks in the form of an oval basket, about three feet long, and so deep that it goes on to the man's shoulders. It is covered with a piece of net, and stuck all around with porcupine quills on the nose. It has a frightful appearance, and has a great effect in exciting the terror of the inhabitants.

A certain man pretends to have some very intimate intercourse with this Beelzebub, and therefore he is called by the spirit to take the Kolloh on his head, and to go about with it on certain occasions, to see that the various ceremonies of the country are strictly observed, and if any are absent, he seeks them out and drives them to the place of assembly.

The Kolloh-man carries a stick in his hand, to show his authority; and to give notice of his coming he rings a bell, which is fixed inside of the Kolloh, or basket. These Kolloh-men are a set of plunderers, who disturb the peace, and greatly deceive the ignorant natives.

The fetishes of Whidah may be divided into three classes: the *serpent*, *tall trees*, and the *sea*. The serpent is the most celebrated, the others being subordinate to the power of this deity. This snake has a large, round head, beautiful, piercing eyes, a short, pointed tongue, resembling a dart: its pace is slow and solemn, except when it seizes on its prey, then very rapid; its tail sharp and short, its skin of an elegant smoothness, adorned with beautiful colors, upon a light gray ground; it is amazingly familiar and tame. Rich offerings are made to this deity; priests and priestesses appointed for its service; it is invoked in extremely wet, dry, or barren seasons; and, in a word, on all the great difficulties and occurrences of life.

The people of *Benin* believe in an invisible deity, who created heaven and earth, and governs them with absolute power; but they conceive it needless to worship him, because he is always doing good without their services. They also believe in a malignant deity, to whom they sacrifice men and animals, to satiate his thirst of blood, and prevent him from doing them mischief. But they have innumerable objects of worship, as elephants' teeth, claws, bones, dead men's heads, or any trifle that chance throws in their way, to which they make a daily offering of a few boiled yams, mixed with palm oil. On great occasions they sacrifice a cock, treating the divinity with the blood only, and reserving the flesh for themselves. Persons of high rank give an annual feast to their gods, at which multitudes of cattle are offered to the idols, and eaten by the people. Each offers his own sacrifices, without giving the priests any sort of trouble.

The religion of the Dahomans, like that of the neighboring kingdoms, consists of such a mass of superstition as can hardly be described. The objects of their devotion are the sun and moon, various animals and trees, and other substances. The Portuguese word *fetico*, or, as the English pronounce it, *fetish*, signifying witchcraft, has been adopted by most of the maritime natives of Africa, as well as by the Europeans who trade thither. Of their *amulets*, or *charms*, the principal is a scrap of parchment, containing a sentence of the Koran, which the natives purchase from the Moors who visit the country, and which they hang up in their apartments, and decorate with a variety of rude images. Among the objects of their idolatrous worship is a species of snake or serpent, called *Daboa;* they put it in a basket, and place it in the temple destined for it, where they secretly feed it with rats, but pretend that it lives upon air. The temple is served by priestesses, supported at the king's expense. Every year there is a festival in honor of this serpent, at which the grandees assist, and for which the king supplies the necessary articles. It lasts usually seven days, during which time the people abandon themselves to drinking, music, and dancing. Great faith is placed in the serpent. Those who labor under bodily pains, apply the animal to the part affected, and pregnant women offer prayers to it for a favorable delivery. The tiger is also held in veneration, and there is a temple dedicated to the devil, or bad demon. Notwithstanding these superstitions, the people have a confused idea of a Supreme Being, all-powerful and infinite, whom they endeavor to propitiate by their *fetish;* but pay him no other worship, as they are convinced that he is too good to do them any evil.

The Ashantees are, perhaps, the most polished nation of negroes to be met with in Western Africa. They are, however, gross idolaters, and most lavish of human blood in sacrifices at their funerals and festivals. They say that, at the beginning of the world, God created three black men, and three white, with the same number of women, and placed before them a large box, or calabash, and a sealed paper. The black men had the privilege of choosing, and they took the box expecting it contained everything; but when they opened it, they found only gold, iron, and other metals, of which they did not know the use. The white men opened the paper, which told them everything. This happened in Africa, where God left the black men in the bush. The white men he conducted to the water side, where he taught them to build a ship, which carried them to another country. From hence they returned, after a long period, with various merchandise, to trade with the black men, who might have been superior people if they had chosen right. The kings and governors are believed to dwell with God after death, enjoying to eternity the luxuries and state they possessed on earth: the paradise of the poor affords only a cessation from labor. There are two orders of men attached to the inferior deities called fetishes. Every family has its domestic fetish, to which they offer yams, &c.; some of them are wooden figures; others are of fanciful forms, and different materials. When the Ashantees drink, they spill a little of the liquor on the ground, as an offering to the fetish; and when they rise from their chairs or stools, their attendants hastily lay the seat on its side, to prevent the devil, or evil spirits, from slipping into their master's place. This evil spirit is supposed to be white; doubtless from the same motives or feeling which induces Europeans to say that he is black: for, indeed, who would wish to resemble the devil, either in color or shape, however some of us may not object to a resemblance to him in character?

PAGANS OF MADAGASCAR.*

The latest, and, no doubt, the most correct account of the superstitious rites and ceremonies of the people of Madagascar, is to be found in Ellis's History of Madagascar. From that work, the greater part of the information about to be given has been obtained.

It has long been thought that the people of Madagascar were a people favorably prepared by circumstances to receive Christianity, for they have usually been represented as being free from popular idols and religious observances, to any extent that would render them averse to the influences of a better religion than their own. This impression, however, only arose from a want of that knowledge which has latterly been painfully obtained.

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* A particular account of the religion of the natives of Madagascar, and of the introduction of Christianity into that island, and the persecutions suffered by the native Christians up to the present time, is given in Ellis's "Three Visits to Madagascar," published by J. W. Bradley, Philadelphia.

The same feelings and passions which move in the breasts of other people, are at work in the hearts of the Malagasy, and they, moved by the same hopes and fears, and joys and sorrows, that characterize humanity, have, in in their destitution of the light of revelation, sought a refuge to arm them against evil, and to inspire them with hope, in a belief of charms. They cannot regard creation around them without being convinced of an unseen and powerful agency, and being unable to account for effects visible to their eyes, and possessing no impression of a superintending Providence, they consider that charms alone could have effected what is above their apprehension.

But while the Malagasy believe in ody, (charms,) they have a conviction of the infallibility of the sikidy, or divination, by which the charm must be decided, and to this must also be added, an undefined belief in some superior, though unknown power, whose will the diviner's art is about to make known. The art of the diviner is considered as certain in its result, though the premises from which that result issues are avowedly laid in chances. The Mohammedan is not more wedded to the doctrine of fate than the Malagasy to their "vintana" — a stern and unbending destiny.

Though Madagascar has no visible objects of worship calculated to claim veneration, and charm the senses to any great degree, and recognizes no order of priests, yet it is not without its idols, its ceremonies, its sacrifices, and its divinations. It has, too, its altars, its vows, and its forbidden things, (forbidden because hateful to the supposed genius of the place,) as well as its mythology, oaths, and forms of benediction. No people surpass the Malagasy in credulity; ghosts, witches, apparitions, legendary wonders, and feats of ferocious giants and monsters, have their full influence over their minds. The people appeal to a superior but unknown power to protect them from sorcery, and to purge the land from the evils of witchcraft, the innocent blood is shed of numberless human victims, who are persecuted, poisoned, speared, strangled, or hurled over a fatal precipice. Being without divine truth, the Malagasy cling tenaciously to the superstitions of their forefathers.

Though they speak of God, pray to God, appeal to God, and bless in the name of God, yet is the notion they form of God so vague, uncertain, and, indeed, contradictory, that it can be hardly said with truth that they know anything of the creator, preserver, and redeemer of mankind. "Radama, king of Madagascar, was, a few years ago, offered the knighthood of the order of St. Patrick, which he declined, assigning as his reason that he could not take the oath which required him to say that he believed in God, meaning the God of the Europeans." There is no doubt that the real belief of the Malagasy concerning God, is far from being what the terms found in their language would seem to imply.

The terms for God in the native language are Andriamanitra and Zanahary, or Andria-nanahary, but the notions entertained respecting them are of the most confused kind; whatever is great, or grand, or new, or extraordinary, is at once called Andriamanitra. Rice, money, thunder and lightning, with earthquakes, and other things, are called God. A book is god, a deceased king is god, velvet is son of god, and silk is god in the highest degree. "It is related of Radama, that in a heavy thunder-storm which occurred one evening, he amused himself in firing off some pieces of cannon. The British agent went to him, and inquired his reason for doing so. 'Oh!' said the king, 'we are answering one another—both of us are gods. God above is speaking by his thunder and lightning, and I am replying by my powder and cannon.' Mr. Hastie pointed out to him the presumption of his conduct, and the king ordered the firing to cease."

The Malagasy believe that when the body dies, the mind becomes "levona,"—i. e. vanished, invisible, and that the life becomes "rivotra,"—air, or wind, a mere breeze. Some of the inhabitants on parts of the coast believe in the existence of four superior divinities, or lords, who govern the four quarters of the earth—in the interior of the country this belief is regarded as a fable. The doctrine of a future state of retribution is not known to the Malagasy. No conceptions are entertained of the relation existing between the creator and the created, and no moral responsibility impressed on the mind. Chicanery, lying, and cheating, are considered but very light offences, compared with trampling on a grave, eating pork in places where it is forbidden, running after an owl, or wild cat, or preparing any kind of enchantment.

The Malagasy practise the ceremony of circumcision, purification, and offering sacrifice; but they have no traditions of the creation, the fall of man, the deluge, the favored people of God, or of the Messiah. The doctrine of a Mediator, the birth of a Redeemer, the salvation of man, the renewal of the heart, the resurrection, the general judgment, and the glory to be revealed, are unknown to them.

There are twelve or fifteen principal idols in the vicinity of Tananariva, which excite the religious dread of the people, and four of these are regarded as superior to the rest. They are supposed to exert more influence in protecting and benefiting the sovereign and the country than the others, and are therefore national idols. Different clans and districts have their own idols, which are little known beyond their immediate neighborhood. The idols of Imerina have no power among the Sakalavas, nor have the Sakalava gods any influence in Imerina.

Not only has every clan its own idol, but every house and family its ody, or charm; many wear crocodiles' teeth as receptacles of their ody, and in this they put their trust in all circumstances of sickness and peril, in life and in death.

It is not known whether the kings who raised the national idols to their present elevation, instituted any public worship, for none is now offered to them; yet still they are called God, and regarded as such. A native Malagasy thus describes the idol gods:—"The idols are called God, prayed to, praised, thanked, highly regarded, honored, and lifted up: they are said to be that which causes to live, and causes to die, and are supposed to see the future, the past, and the present, and to be able to cast down the thunderbolts, pour down the hail, to remove the disease, and inflict curses, and to assemble the snake tribe against all who calumniate them. It is said, also, that their calumniators are strangled by them. They are called 'means of life,' and are kept in boxes." The serpents of Madagascar are very numerous; they are regarded as the particular agents of the idols, and on this account are looked upon with much apprehension. The national idols of Madagascar are kept very secret: to endeavor to see them is a crime. No strangers are allowed to approach the houses where they are preserved, so that the materials of which they are made and the forms given to them cannot be described here. When one of them is carried in public, its appearance is that of a small image wrapped in red cloth. It is elevated on a pole, that it may be borne along with greater ease, and at the same time make an impression on the awe-struck multitude. Though it is carried along in this public manner, the people are forbidden to gaze upon it — an inconsistency that can hardly be accounted for. The sovereign gives the red velvet in which the idol is enveloped. A Malagasy idol was given on a certain occasion, and its appearance was of the most extraordinary kind.

The household gods of Madagascar are of many kinds; anything which strikes the fancy, or allures the eye, will do for a god. One man worshipped a piece of silver about the size of a walnut, shaped like a bullock; he called it his "bullock of money." An old chief had hung up in his dwelling an odd-looking bushy plant; this was his god.

The names of the principal idols already alluded to are as follows: —

1. Rakelimalaza.
2. Ramahavaly.
3. Ramanjakatsiroa.
4. Rafantaka.
5. Ramanjaibola.
6. Rafaronatra.
7. Ratsimahavaly.
8. Rabehaza.
9. Ravalolona.
10. Rafohitanana.
11. Razanaharitsimandry.
12. Ralehifotsy.
13. Ralehimalemalema.
14. Ratsisimba.
15. Ralandrema.

Of these fifteen, the two first are by far the most important.

At a distance of seven miles eastward of Tananariva, is situated the village of Ambohimanambola; this place is the residence of Rakelimalaza. The whole of the hill occupied by the village is looked upon as sacred. The signification of the name of the idol is "Renowned although diminutive."

There are certain animals and objects which may not be admitted within the sacred precincts, and they have the name of Fady. Every idol has its own particular Fady Gunpowder, pigs, onions, a shell-fish called sifotra, robes that are striped or spotted, goats, horses, cats, owls, with fire-arms, and anything of a black color, form. for the most part, the Fady of Rakelimalaza. The benefits supposed to be conferred by this idol are, — rendering the sovereign invisible and victorious, defending those who cross rivers from crocodiles, protecting true worshippers from sorcery, and extinguishing fires.

Ramahavaly ranks next in importance; the signification of his name is, "Capable of replying:" his residence is at Ambohitany, though a house is prepared at the capital for his occasional residence. There is a steep hady or fosse round the idol-house, and no stranger is allowed to draw near to it, lest the power of the charms of the idol should suffer injury. The Fady of articles forbidden to approach Ramahavaly, are the flesh of animals killed at funerals, and other things. This idol most strictly forbids the killing of serpents.

Ramahavaly is considered as the physician of Imerina, and is frequently taken from one place to another to arrest the progress of disease. A ceremony, called Miafana, takes place at the capital, almost every year, wherein a guardian of the idol officiates as priest, and sprinkles the people assembled as they pass by, in the presence of the idol, with honeyed water. While the sprinkling goes on, the priest cries out, "Take courage, you, your wives and children! You have Ramahavaly! take courage for yourselves and your property! He is the preserver of life; and should diseases invade, he will suddenly arrest them, and prevent them coming near to injure you."

The name of the idol kept at the capital is Ramanjakatsiroa, — *i. e.*, "There are not two sovereigns," or, "The king is supreme." This idol is, however, considered to be inferior to both Rakelimalaza and Ramahavaly.

The idol called Ranakandriana, on a high mountain at Andringitra, is supposed to have imparted the knowledge of divination to the Malagasy; and he is said, also, to reply when any one addresses him. It is not an improbable supposition that this belief has been brought about by the echo of the place, every sound being reverberated very distinctly among the rocks. Some years ago, King Radama resolved to visit Ranakandriana, to ascertain whether it was really true that an answer was given by him to any question proposed. No sooner had the monarch entered the dark cavern of the idol, and saluted the invisible divinity, than he heard a low and solemn voice reply to him. He then presented a small donation of money, but immediately seized the hand that was gently put forth to receive it. This hand he held fast, crying out, "This is no god—this is a human being!" At his command the impostor was then dragged forth; and thus the spell was broken, and the disbelief of the king in the practised superstition confirmed.

There are many inferior idols, and among them Kelimanjaka-lanitra, "Little, but ruling the heavens;" Manara-mody, "The restorer to one's home;" Rakapila, "Half dishevelled;" Randrano-vola, "The silver water;" Randrano-mena, "The red water;" Ramandroany, "The governor of the past part of the day;" Rafortribe, and others. Ramanandroany is considered potent in punishing an unknown thief; and the owner of the lost property thus addresses him: "As to whoever stole our property, O Ramanandroany! kill him by day, destroy him by night, and strangle him! Let there be none among men like him: let him not be able to increase in riches—not even a farthing—but let him pick up his livelihood as a hen pecks rice grains: let his eyes be blinded, and his knees be swollen, O Ramanandroany!"

When any one wishes to obtain a favor from an idol, he accompanies his request with a present and a vow. The keeper of the idol receives the offering in the name of the idol, and retains it for his own benefit. Whatever be the object of desire, it is stated to the keeper, who repeats it to the idol; and if the request be favorably received, a wisp of straw is rapidly whirled round by the keeper; but if the straw move not, it is a sign that the idol is not propitious. If the request be for a safe return from war, or prosperity in any enterprise, or the birth of a child, the vow made with the request must be fulfilled as soon as may be after the benefit has been obtained. To fulfil the vow is to bring the promised offering: this is called Manalavoady, the signification of which is, "to fetch away, or remove the vow."

Sacrifices and offerings are not compulsory. Each individual gives what he pleases, according to his riches or poverty. In some places the idol has the head, the blood, and the fat only, while the carcass is devoured by the sacrificers and their friends:—this is a very convenient arrangement for the sacrificers.

There are many occasions on which the idols are publicly exhibited, and their antipathies are then proclaimed; the following is one of these proclamations:—"Practise abstinence well; let each of you take good heed to avoid what is prohibited by his idol, whose antipathies are the pig;—let him take heed that it have no access to the villages of his abode. The snail, musket, and onions, let them not be borne there; and the goat and the horse, suffer them not to ascend his villages; and in the time of thunder (that is, summer), the children shall not play at kicking each other blue. Ye shall not throw dirt at each other; for these things are his antipathies, so do not these things, but take good heed."

The processions of the idols are curious. In one of them the first man carries the symbol of the idol on the top of a pole twenty feet in height. Round the symbol, and round the top of the pole, is wrapped scarlet velvet, which hang down like the skirts of a child's doll. The next man bears a bullock's horn, filled with honey-water, while in his right hand he holds a bunch of twigs, to be used in sprinkling. Then come fifty fine young men, each one carrying in his left hand a bundle of grass containing a serpent; his right hand is left free, that he may seize the reptile with it when he pleases. These young men walk two abreast, and brandish their arms about continually. When the procession arrives at any place considered to be affected with sorcery or evil of any kind, it is sprinkled to purify it, and preserve it from harm; and when any fence or building is approached that is repugnant to the idol, a small part of it is removed, as a sign that it must be taken down; and with this requirement the owner of it is obliged to comply.

It was once thought that no human victims were slain, but this impression is incorrect. Human sacrifices were offered in former times in the province of Vangardrano. An immolation took place every Friday, and chiefs and principal men were often slain as a more costly sacrifice to the blood-thirsty Moloch who presided. The victims were speared, and devoured by dogs and birds. These sacrifices were not, strictly speaking, offered directly to the idol. The victims were slain before an enormous pole, on the top of which ody, or charms, were suspended, and the incantation and sacrifices were, both together, expected to work wondrous effects.

There are two ceremonies connected with the religious rites of Ankova, called Faditra and Afana. The first is anything chosen by the sikidy for the removal of diseases: it may be ashes, a sheep, cut money, or a pumpkin. The priest reckons upon it all the evils that may be hurtful to the person for whom it is made, and charges the Faditra to take them away forever. If the Faditra be ashes, the wind is allowed to blow it away; if money, it is cast into deep water; if a sheep, it is carried to a great distance on the shoulders of a man who runs along, complaining all the while of the evils the Faditra is carrying away; and if it be a pumpkin, it is carried to a distance and dashed in pieces against the ground.

The Afana is performed at the grave of a person lately buried, and consists of slaughtering cattle and feasting, accompanied with firing of muskets or cannon. The skulls of the slaughtered cattle are fixed on poles, at the head of the tomb. This is done to take evil from the dead, that he may repose in peace. The last kind act which can be performed for the dead is the ceremony of the Afana.

The term Vazimba has three significations, but in its strictest sense it designates the aborigines of the interior of Madagascar. The graves of the Vazimba are numerous, and to violate them in the slightest degree is a very heavy crime. So terribly tenacious and revengeful are the ghosts of the Vazimba said to be, that an accidental stumble against one of their resting-places would bring down a terrible doom on the inadvertent offender.

There are two characters attributed to the Vazimba: When a Vazimba grants what is asked of him, he is called masina — holy, forgiving, and effective; when he does not grant it, and occasions evil, he is called masiaka — fierce and implacable.

To convince the Malagasy of the folly of their fears respecting the Vazimba, the missionaries cut off a branch from a tree growing near the most popular Vazimba grave, and also carried away one of the stones. This absolutely terrified some young men who were present, and they doubted not that some terrible accident would avenge the impiety, or that the Vazimba would appear to resent the affront offered to the tomb. Day after day the missionaries inquired if the Vazimba had appeared, and the young men were convinced that their fears were groundless. When, however, the missionaries asked them whether their parents were convinced that no danger was to be apprehended, they replied — "No! our parents say that you white people have some strong charms which the Vazimba are not able to resist."

Reports were circulated, after the death of king Radama, that he was seen one night in his garden, dressed in one of the uniforms buried with him in his silver coffin, and riding on one of his best horses. Old Andrianamba, one of the principal ministers, was immediately sent by the queen, attended by many priests, to ask Radama why he came again to disturb them. The priests had with them the idols and sikidy, and they sacrificed a bullock on the occasion. The priests inquired of Radama whether they had not buried property enough in his tomb? and whether he did not turn his back upon them of his own accord, for they had not driven him away. It seems that this attention, in the opinion of the Malagasy, appeased the ghost of the old monarch, and it came again no more. It is not known what is the origin of the term *sikidy*. The word means, among the Malagasy, a certain kind of divination, to which they are devotedly attached. It is not astrology, nor is it necromancy. It has nothing to do with the flight of birds, the inspection of the entrails of slaughtered animals, nor the interpretation of dreams. It partakes neither of the nature of magic, legerdemain, nor ordinary incantation. It is the mode of working a particular process with beans, straw, rice, or sand. The rules for this are fixed and invariable, and the result is considered certain.

Missionary efforts have been successfully made in Madagascar; schools have been formed, and a Malagasy Bible has been printed: but since the death of King Radama, the queen has prohibited the profession of the Christian faith by the natives; indeed, the profession of Christianity and the observance of Christian ordinances are punishable with death. At the present time a strong persecution is carried on against the native Christians, and the missionaries have left the island. A young woman named Rassalama has been cruelly put to death. She was severely flogged for several days before her life was taken. Rafaralahy, a young man, has also been put to death for professing the Christian faith. He died with great firmness and constancy. The reported death of Rafaravavy, who was accused to the government of possessing the Holy Scriptures, and reading them, is not correct. There is now but little prospect of the superstitious rites and ceremonies of Madagascar being soon exchanged for the Christian faith.

PAGANS OF POLYNESIA.

Polynesia is a name given by geographers to the great body of islands scattered over the Pacific ocean, between Australasia and the Philippines, and the American continent. It extends from lat. 35° N. to 50° S.; and from lon. 170° to 230° E.; an extent of 5000 miles from north to south, and 3600 from west to east. It includes, therefore, the Sandwich Islands, the Marquesas, Navigators, Society, Mulgrave, Friendly, Ladrone, and Pelew Isles, the Carolines, Pitcairn's Island, &c.

A general similarity in respect to the objects of religious worship, as well as the forms of idolatrous and superstitious practices, obtains throughout the whole of Polynesia; although some differences may be found between groups of islands, and even between islands belonging to the same group.

The supreme deity of Polynesia, who is generally regarded as the creator of the world, and the parent of gods and men, has different names in different groups. By the Tahitians, he is called *Taaroa;* by the Hawaiians, *Tanaroa;* and by the inhabitants of the western isles, *Tangaroa.* According to one of the legends of the Tahitian mythology, Taaroa was born of Night, or proceeded from Chaos, as did his consort Ofeufeumaiterai. Oro, the great national idol of Raitea, Tahiti, Eimeo, and some other islands, was the son of the foregoing. Oro took a goddess to wife, who became the mother of two sons. These four male and two female deities constituted their divinities of the highest rank. This was the catalogue furnished the missionaries by the priests of Tahiti. Other gods of high and uncreated order, however, are mentioned, as Raa, Tane, &c. Besides the above, they had numerous other inferior deities.

The image of Taaroa cannot well be described. It may be stated, however, in respect to one, which was taken from the temple at Rurutu, that it bore some resemblance to the human figure. It was about four feet high, and twelve or fifteen inches broad, and was carved out of a solid piece of close, white, durable wood. On his face and body a great number of images were formed, denoting the number of gods which had proceeded from him; the image was hollow, and within was found a number of small idols.

In the Sandwich Islands there is a resemblance among all their idols. The head has generally a horrid appearance, the mouth being large, and usually extended wide, exhibiting a row of large teeth, resembling the cogs in the wheel of an engine, and adapted to excite terror rather than inspire confidence. Some of these idols are of stone; others are composed of wicker work covered with red feathers.

The Polynesian temples are of three classes—national, local, and domestic. In the first are deposited their principal idols, and in and around them are held their great festivals; the second belong to the several districts; the third are appropriated to the worship of their household gods. In the South Sea islands the name of their temples was Marae; these were buildings of a rude construction, and resembled oratories more than temples.

The worship of the Polynesians consists of prayers, offerings, and sacrifices. In their prayers, they address their gods either in a kneeling posture, cross-legged, or crouching. Like the Pharisees in the days of our Saviour, they extend their supplications to a great length, and use many vain repetitions, thereby hoping to recommend themselves to the special notice of the deity. Their offerings consist of fowls, fishes, beasts of the field, fruits of the earth, and manufactures of various kinds. When animals are offered, they are generally whole; but fruits are commonly dressed. Portions of the offerings are considered sacred, and may not be eaten; the remainder is monopolized by the priests, and other sacred persons, who are privileged to eat of the sacrifices. Human victims were formerly offered in great numbers, especially in seasons of war, at great national festivals, during the illness of their rulers, and on the erection of their temples.

When an individual had been selected for sacrifice, the family to which he belonged was said to be *tabu*, i. e. devoted; and, hence, if another victim was wanted, it was likely to be taken from such a family. When the person was about to be sacrificed, he was generally murdered at a moment when he was little expecting the stroke. As soon as dead, his body was placed in a long basket, and carried to the temple. Here it was offered, not by burning it, but by placing it before the idol. After a variety of ceremonies by the priests, among which one was to pluck out an eye of the victim, which, being placed on a plantain leaf, was handed to the king, who passed it to his mouth, as if he would eat it; the body was wrapped in a basket of cocoa-nut leaves, and frequently deposited on the branches of a neighboring tree. Here having remained a considerable time, during which it became dry and shrivelled, it was taken down, and the bones were buried beneath the wide pavement of the Marae.

The religious system of the Samoans differs essentially from that which obtained at the Tahitian, Society, and other islands. They have neither maraes, nor temples, nor altars, nor offerings; and, consequently, none of the barbarous and sanguinary rites observed at the other groups. On this acconnt the Samoans were considered an impious race. When the people of Rarotongo upbraided a person who had neglected the worship of the gods, they called hin "a godless Samoan."

The objects worshipped by them were of three kinds — their deified ancestors, their idols, and their etus. Many of their ancestors were deified for conferring supposed benefits upon mankind. It was believed that the world was once in darkness; but that one of their progenitors, by an absurd process, created the sun, moon, and stars. For this he was worshipped, until the light of Christianity dawned upon them. The chief of Aitutaki gave a short account of the relics of idolatry. The following selection may give the reader a general idea of the whole: —

An idol named Te-rongo, one of the great deities, called a kai-tangata, or man-eater. The priests of this idol were supposed to be inspired by the shark.

Tangaroa, the great national god of Aitutaki, and of almost all the adjacent islands. He holds the net with which he catches the spirits of men as they fly from their bodies, and a spear with which he kills them.

A rod, with snares at the end, made of the fibres of the cocoa-nut husk, with which the priest caught the spirit of the god. It was used in cases of pregnancy, when the female was ambitious that her child should be a son, and become a famous warrior. It was also employed in war time to catch the god by the leg, to secure his influence on the side of the party performing the ceremony.

Ruanuu, a chief from Raiatea, who, ages ago, sailed in a canoe from that island, and settled at Aitutaki. From him a genealogy is traced. He died at Aitutaki, and was deified, as Te atua taitai tere, or the conductor of fleets. The Raiateans have several interesting traditions connected with Ruanuu. To this idol was appended an old tattered silk handkerchief, and the foot of a wine-glass; both of which were obtained from Captain Cook's vessel, and dedicated to Ruanuu, the "god or guide of fleets," for conducting that celebrated navigator to their shores.

Taau, with his fan, &c., the god of thunder. When the thunder pealed, the natives said that this god was flying, and producing this sound by the flapping of his wings.

PAGANS OF LAPLAND

From the time that so large a portion of Lapland fell under the dominion of Sweden, repeated attempts were made to convert the natives to the Christian faith; and the same object was diligently prosecuted by the Danish government. The Laplanders, however, continued to retain a strong attachment to their ancient mythology; and even so late as the middle of the eighteenth century, a great part of the nation secretly worshipped idols while publicly professing the Christian religion.

To these idols were presented various offerings and sacrifices. Upon any change of habitation, libations were made of whey or milk, to conciliate the guardian divinity of the place; and of brandy to the Lares or household gods, who were supposed to reside under the fire-place. To conciliate the favor of the deities to their children, sacrifices of sheep or deer were offered, before the child was born: a dog was buried alive at the moment of the birth; and some other animal killed when the infant was at the breast. Offerings and sacrifices were usually made for the removal of epidemic disorders, for success in hunting, &c. In these cases, sometimes the whole of the victim was presented, sometimes only a part, sometimes merely the bones, while the blood was sprinkled upon staves, which were left on the spot, or mingled with the waters of an adjacent river or lake. The liver of a bear, the horns and other parts of a deer, taken in the chase, were very frequently consecrated to the deity of the place.

The Laplanders, according to Picart, worship their gods under the form of a tree, or block of wood, the top of which they form into a rude resemblance of a man's head. In the head they were wont to drive a large nail, to which was fastened a flint stone, that he might make himself a fire whenever he found one needful. Sometimes their god was raised upon a kind of table, which served in capacity of an altar. Their domestic deity, or household god, they represented under the form of a large stone, carved in a rude manner, and bearing some resemblance to a human face. The sacrifices which were offered to these idols were presented by a privileged class of men, named Noaaids, who divided the victims with great expertness, and wore at the time of sacrificing a peculiar habit.

The Laplanders still retain much of their ancient superstitious spirit, even in the Christian rites which they have adopted. They particularly regard the sacrament as a powerful charm to preserve them from the attempts of evil spirits. It is not long since they used to take a cloth with them to church, into which they were accustomed to spit out the sacramental bread, which they wrapped up with great care, and afterwards divided into as great a number as possible of small crumbs. One of these crumbs was given to every one of their cattle, in the full persuasion that the herd would thus be secure from all injury. Their very deficient acquaintance with Christianity may, in some measure, be ascribed to the very inefficient manner in which they are instructed. It has generally been the practice of the Missionaries and pastors to address the natives by means of an interpreter, and the attempts of the Danish government to remedy this defect have hitherto proved unsuccessful.

PAGANS OF NORTH AMERICA.

The aborigines of New England not only believed in a plurality of gods who made and govern the several nations of the world, but they made deities of everything they imagined to be great, powerful, beneficial, or hurtful to mankind; yet they conceived an almighty Being, who dwells in the southwest regions of the heavens, to be superior to all the rest. This almighty Being they called Kichtan, who at first, according to their tradition, made a man and a woman out of a stone; but, upon some dislike, destroyed them again, and then made another couple out of a tree, from whom descended all the nations of the earth: but how they came to be scattered and dispersed into countries so remote from one another, they cannot tell. They believed their supreme God to be a good being, and paid a sort of acknowledgment to him for plenty, victory, and other benefits. But there is another power, which they call Hobamocko (*i. e.*, the devil), of whom they stood in greater awe, and worshipped merely from a principle of fear. The immortality of the soul was in some sort universally believed among them. When good men die, they said their spirits go to Kichtan, where they meet their friends, and enjoy all manner of pleasures. When wicked men die, they go to Kichtan also; but are commanded to walk away, and to wander about in restless discontent and darkness for ever.

The original inhabitants of Canada, like other heathen, had an idea of a supreme Being, whom they considered as the creator and governor of the world. It is said that most of the nations which speak the Algonquin language, give this being the appellation of the Great Hare, but some call him Michabou, and others Atahocan. They believe that he was born upon the waters, together with his whole court, who were composed of four-footed animals, like himself; that he formed the earth of a grain of sand taken from the bottom of the ocean; and that he created men of the bodies of dead animals. Some mention a god of the waters, who opposed the designs of the Great Hare, who is called the great Tiger. They have a third called Matcomek, whom they invoke in the winter season.

According to the Iroquois, in the third generation there came a deluge, in which not a soul was saved; so that, in order to repeople the earth, it was necessary to change beasts into men. Besides the first Being, or Great Spirit, they hold an infinite number of genii, or inferior spirits, both good and evil, who have each their peculiar form of worship. They ascribe to these beings a kind of immensity and omnipresence, and constantly invoke them as the guardians of mankind; and they only address themselves to the evil genii, to beg of them to do them no hurt. They believe in the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the souls are several months in arriving at it, and have vast difficulties to surmount. The happiness that they hope to enjoy is not believed to be the recompense of virtue only, but to have been a good hunter, brave in war, &c., are the chief merits which entitle them to their paradise: this they and other American natives describe as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, but uninterrupted plenty shall be enjoyed without labor or fatigue.

The Indians of Virginia gave the names of *Okee*, *Quioccos*, or *Kiwasa*, to the idol which they worshipped. These names might possibly be so many epithets, which they varied according to the several functions they ascribed to this deity, or the different notions they might form to themselves of it in their religious exercises and common discourses. Moreover, they were of opinion that this idol is not one sole being, but that there were many more of the same nature, besides the tutelary gods. They gave the general name of Quioccos to all these genii, or beings, so that the name of Kiwasa might be particularly applied to the idol in question.

These savages consecrated chapels and oratories to this deity, in which the idol was often represented under a variety of shapes. They even kept some of these in the most retired part of their houses, to whom they communicated their affairs, and consulted them upon occasion. In this case they made use of them in the quality of tutelary gods, from whom they supposed they received blessings on their families.

The sacerdotal vestment of their priests was like a woman's petticoat plaited, which they put about their necks, and tied over their right shoulder; but they always kept one arm out to use it as the occasion required. This cloak was made round at the bottom, and descended no lower than the middle of the thigh; it was made of soft, well-dressed skins, with the hair outwards.

These priests shaved their heads close, the crown excepted, where they left only a little tuft, that reached from the top of the forehead to the nape of the neck, and even on the top of the forehead. They here left a border of hair, which, whether it was owing to nature, or the stiffness contracted by the fat and colors with which they daubed themselves, bristled up, and came forward like the corner of a square cap.

The Virginians had a great veneration for their priests; and the latter endeavored to procure it by daubing themselves all over in a very frightful manner; dressing themselves in a very odd habit, and tricking up their hair after a very whimsical manner. Everything they said was considered as an oracle, and made a strong impression on the minds of the people; they often withdrew from society, and lived in woods or in huts, far removed from any habitation. They were difficult of access; and did not give themselves any trouble about provisions, because care was always taken to set food for them near their habitations They were always addressed in cases of great necessity. They also acted in the quality of physicians, because of the great knowledge they were supposed to have of nature. In fine, peace or war was determined by their voice, nor was anything of importance undertaken without first consulting them.

They had not any stated times nor fixed days on which they celebrated their festivals, but they regulated them only by the different seasons of the year. As, for instance, they celebrated one day on the arrival of their wild birds, another upon the return of the hunting season, and for the maturity of their fruits; but the greatest festival of all was at harvest time. They then spent several days in diverting themselves, and enjoyed most of their amusements, such as martial dances and heroic songs.

After their return from war, or escaping some danger, they lighted fires and made merry about them, each having his gourd-bottle or his little bell in his hand. Men, women, and children often danced in a confused manner about these fires. Their devotions in general consisted only of acclamations of joy, mixed with dances and songs; except in seasons of sorrow and affliction, when they were changed into howlings. The priests presided at this solemnity, dressed in their sacerdotal ornaments, part of which were the gourd-bottle, the petticoat above mentioned, and the serpents' or weasels' skins, the tails of which were dexterously tied upon their heads like a tiara or triple-crown. These priests began the song, and always opened the religious exercise, to which they often added incantations, part of the mysteries of which were comprehended in the songs above mentioned. The noise, the gestures, the wry faces, in a word, everything, contributed to render these incantations terrible.

PAGANS OF MEXICO

The deities of the ancient Mexicans are said to have exceeded two thousand, who had their respective temples, ceremonies, and sacrifices. There was hardly a street without its tutelary divinity, nor was there scarcely a disease which had not its peculiar altar, to which the Mexicans flocked in order to be healed. Their principal deity was *Vitzliputzli*, whom they considered the sovereign lord of all things, and creator of heaven and earth. The greatest god after Vitzliputzli was the *Sun*. Another of their divinities was *Tlaloch*, whom some writers confound with *Tescalipuca*. But these were considered brothers, of equal strength, and so similar in disposition, that the sovereign power of war was divided between them. *Tescalipuca* was, however, more appropriately the god of penance, whom the Mexicans invoked in seasons of adversity. The *Mercury* and *Plutus* of the Mexicans, the former of whom was sometimes called *Quitzalcoalt*, was represented under a human shape, except that it had the head of a bird, with a painted paper mitre upon its head, and a scythe in its hand. The body of it was covered with jewels of extraordinary value. Besides the foregoing, the Mexicans worshipped various other deities, among whom we shall mention only *Tozi*, a beautiful woman, for whom, at her death, Vitzliputzli procured divine honors. Nearly all their divinities were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of the gods. But of all offerings, human sacrifices were deemed the most acceptable. At the dedication of the great temple at Mexico, it is reported there were 60,000 or 70,000 human sacrifices. The usual amount of them was about 20,000.

When the bloody sacrifices of the Mexicans took place, the victims about to be slain were assembled at a charnal-house on a terrace. A priest, holding in his hand an idol made of wheat-maize and honey, drew near to these unhappy wretches, and presenting it to each of them, cried out at the same time, "There is your god!"

This done, they withdrew, going off on the other side of the terrace, when the victims were immediately brought upon it, being the place appointed for the sacrifice. Six ministers of the idol here slaughtered these victims; and having torn out their hearts, they threw the bodies down the staircase, from the top to the bottom of the terrace.

They never sacrificed less than forty of these victims at a time; and those nations who either bordered on, or were tributary to, the Mexicans, imitated them in this bloody worship.

Another religious ceremony, which indeed does not seem so barbarous as the former, was the duel of the victim, if we may give this name to the liberty he was allowed of defending himself against the priest who was to sacrifice him. The captive, whose feet were tied to a stone, parried the instrument with which the priest struck at him, and even attacked him in his turn. If he had the good fortune to conquer the priest, he was released, and considered as a brave man; but if the priest came off conqueror, he first killed him, then stripped off his skin, and had his limbs dressed and served up at one of those meals called by them their religious meals.

The high priest was called Tapizlin in the Mexican language. It is pretended that his dignity was equal to that of the pope. He wore on his head a crown of beautiful feathers of various colors, with golden pendants, enriched with emeralds, at his ears, and a small blue tube, similar to that of the god of penance, ran through his lip. He was clothed in a scarlet robe, or rather mantle. The vestments of their priests were frequently changed according to the different seasons or festivals.

The priesthood of Vitzliputzli was hereditary, and that of the other gods elective. Children were often destined from their most tender years to the service of idols, and officiated as clerks, and singing boys, when but mere striplings. The priests used to incense four times every day the god, whose ministers they were; but at midnight, the principal ministers of the temple rose to perform the nocturnal office, viz., to sound a trumpet and horn for a considerable time, and to play on certain instruments, accompanied with voices, which together celebrated the praises of the idol. After this, the priest, whose turn it was, took the thurible, saluted the idol, and incensed it, himself being clothed in a black mantle. In fine, after the incensing was over, they all went together into a chapel, where they practised all those rigorous penances which have been already described.

The Mexicans, at the end of every month, which among them consisted of twenty days, used to observe a solemn day of devotion, mixed with rejoicings. They then sacrificed some captives, and ran up and down the streets clothed in the skins of those miserable victims that had been just flayed. They danced, they sang, they collected alms for the priests, the giving of which among them, as in other places, was looked upon as an effect of real piety. The great festival of Vitzliputzli was celebrated in the month of May, two days before which, the nuns used to make a figure of maize and honey, representing that god. Then having dressed it in as magnificent a manner as possible, they seated it on an azure throne, which was supported by a kind of shaft. The nuns, who on that festival used to call themselves the sisters of Vitzliputzli, carried it in procession on their shoulders, to the area before the temple, where the young monks before cited received the idol, and, after having paid homage to it, carried it also on their shoulders to the steps of the sanctuary.

The festival of Tescalipuca was celebrated the nineteenth of the same month, when the priests granted the people a remission of their sins. At the same time they sacrifice a captive, which we may almost consider as an imperfect image of the death which our blessed Saviour suffered for the redemption of mankind.

The Mexicans used to celebrate a jubilee every four years, which was nothing more than the feast of penance, such as we have already described, except that it was more solemn, there being at that time a more general and plenary remission of sins. We are assured that the Mexicans sacrificed many human victims at this season. And the youth used to make a kind of challenge, who should first, and in one breath, get to the top of the temple. This enterprise was a very difficult one, since it gained applause to all those who had the glory of coming first to the goal.

not to mention that they were distinguished from the rest of their countrymen, and, moreover, had the privilege of carrying off the sacred viands, of which they made the same use as Catholics do of relics.

Forty days before the feast of Quitzalcoalt, the merchants purchased a slave of a very fine shape, who, during that time, represented the deity to whom he was to be sacrificed as a victim on the day of the festival; but they first washed him in the lake of the gods, which was the name they gave to the water which fitted him for the fatal apotheosis which ended with his death.

Marriage was solemnized by the authority of the priests, and a public instrument was drawn up, in which were mentioned the particulars of the wife's fortune, which the husband was obliged to return in case of separation. After their having agreed upon the articles, the couple went to the temple, where one of the sacrificing priests examined their resolutions by certain precise questions appointed for that purpose. He afterwards took up the husband's mantle and the woman's veil, and with one of his hands tied them together at one corner, to signify the inward tie of the wills. They then returned to their house, bound in this manner, accompanied by the sacrificing priest. Then they went and visited the hearth or fire, which they looked upon as the mediator of all disputes between man and wife. They used to go seven times round it, successively, the sacrificing priest walking before; after which ceremony they both sat down, in order to be equally warmed by the heat of the fire, which gave the perfection to marriage.

Burials and all funeral rites were regulated by their priests. They generally buried their dead in their gardens or houses, and commonly chose the courtyard for that purpose; they sometimes buried them in those places where they sacrificed to the idols. In fine, they frequently burned them, after which they buried their ashes in the temples, together with their movables, their utensils, and all they thought might be useful to them in the next world. They used to sing at funerals, and even made feasts on those occasions, which custom, how ridiculous soever it may be, some Christian nations have not been able to persuade themselves to lay aside. Above all, they buried their great lords in a very magnificent manner, and used to carry their bodies with great pomp and a numerous train into the temples. The priests walked first with their pans of copal, singing funeral hymns with a melancholy tone, accompanied with the hoarse and mournful sound of flutes. They lifted the body several times on high, while they were sacrificing those who were appointed to serve the illustrious dead. The domestics were put to death to keep their masters company. It was a testimony of great affection, but very common among the lawful wives, to solemnize, by their deaths, the funerals of their husbands. They buried a great quantity of gold and silver with the deceased for the expense of his journey, which they imagined was long and troublesome. The common people imitated the grandees in proportion to their substance. The friends of the deceased came and made presents to him, and talked to him as if he were still living; the same ceremonies were practised whether they burned or buried the dead. We must not omit to state that they carried with them the achievements and trophies of the deceased, in case he were a man of quality, and that the priest who read the funeral service was dressed so as to set forth the glory of the idol whom the nobleman represented. The funeral lasted ten days.

The city of Mexico is said to have contained nearly 2000 small temples, and 360 which were adorned with steeples. The whole empire of Mexico contained about 40,000 temples, endowed with very considerable revenues. For the service in the grand temple of Mexico itself, above 5000 priests were appointed; and the number in the whole empire is said to have amounted to nearly a million. The whole priesthood, excepting that of the conquered nations, was governed by two high priests, who were also the oracles of the kings. Besides the service in the temple, their clergy were to instruct the youth, to compose the calendars, and to paint the mythological pictures. The Mexicans had also priestesses, but they were not allowed to offer up sacrifices. They likewise had monastic orders, especially one, into which no person was admitted under sixty years of age.

PAGANS OF PERU.

The Peruvians, previously to being governed by their Incas, worshipped a great number of gods, or rather genii. There was no nation, family, city, street, or even house, but had its peculiar gods; and for this particular reason, that they thought none but the god to whom they immediately devoted themselves was able to assist them in time of need. They worshipped herbs, plants, flowers, trees, mountains, caves, beasts, adders; in fine, everything that appeared wonderful in their eyes was thought worthy of adoration.

These ancient idolaters of Peru offered not only the fruits of the earth and animals to these gods, but also their captives, like the rest of the Americans. It was their custom to sacrifice their own children, whenever there was a scarcity of victims.

Some other idolaters offered their own blood to their deities, which they drew from their arms and thighs, according as the sacrifice was more or less solemn; and they even used, on extraordinary occasions, to bleed themselves at the tips of their nostrils, or between the eyebrows.

Such was the state of idolatry all over Peru, when the Inca *Mancocapac*, the lawgiver of that vast empire, taught the savages the worship of the *Sun*. From this time, sacrifices of various kinds of animals were offered in honor of the sun, and also cocoa, corn, rich clothes, and a liquor made of water and maize. They always presented the last offering to the sun in the following manner: When they were very thirsty, the first satisfied their hunger, and afterwards dipped the tip of their finger in the vessel into which the liquor was poured; this being done, they lifted up their eyes to heaven in a very submissive manner; shook that finger on which the drop hung, and offered it to the sun as an acknowledgment for his goodness in providing drink for them. At the same time they gave two or three kisses to the air. This oblation being made, they all drank as they thought proper.

Every time they entered their temples, the chief man in the company laid his hand on one of his eyebrows, and whether he tore off any of the hairs or not, he blew it into the air before the idol, as a mark of its being an oblation. They paid the same adoration to trees, and to all those things which a divine virtue had made sacred and religious.

ROMAN CATHOLICS.

ALTHOUGH, in ordinary language, the name *Roman Catholic Church* is often used to designate the ruling authority or power in the Catholic religion, as if distinct from the members of that communion, yet the definition which Catholics give of the Church is such as to comprehend the entire body of its members as well as its rulers, the flock as much as the shepherds. Thus we hear of Catholics being under the dominion of their Church, or obliged to obey it, as though it were something distinct from themselves, or as if they were not a part of their Church. This preliminary remark is made to explain a certain vagueness of expression, which often leads to misapprehension, and serves as the basis of incorrect ideas regarding the peculiar doctrines of that Church—a vagueness similar to what is frequent in writing and speaking on jurisprudence; as, for example, where the government of a country is considered as a power distinct and almost at variance with the nation which it rules, and not an integral part thereof.

The Catholic Church, therefore, is defined to be the community of the faithful united to their lawful pastors, in communion with the see of Rome or with the Pope, the successor of St. Peter, and vicar of Christ on earth.

Simply developing the terms of this definition, we will give a brief sketch of the constitution or fundamental system of this Church, under the heads of its government, its laws, and its vital or constitutive principle.

I. The government of the Catholic Church may be considered monarchical, inasmuch as the Pope is held in it to be the ruler over the entire Church, and the most distant bishop of the Catholic Church holds his appointment from him, and receives from him his authority. No bishop can be considered lawfully consecrated without his approbation. The dignity or office of Pope is inherent in the occupant of the see of Rome, because the supremacy over the Church is believed to be held in virtue of a commission given to St. Peter, not as his own personal prerogative, but as a part of the constitution of the Church, for its advantage, and therefore intended to descend to his successors — as the episcopal power did from the apostles to those who succeeded them in their respective sees.

The election of the Pope, therefore, devolves upon the clergy of Rome, as being their bishop; and it is confided to the college of cardinals, who, bearing the titles of the eldest churches in that city, represent its clergy, and form their chapter or electoral body. The meeting or chapter formed for this purpose alone is called a *conclave.* The cardinals are in their turn appointed by the Pope, and compose the executive council of the Church. They preside over the various departments of ecclesiastical government, and are divided into boards or congregations, as they are called, for the transaction of business from all parts of the world; but every decision is subject to the Pope's revision, and has no value except from his approbation.

On some occasions they are all summoned together to meet the Pope on affairs of higher importance, as for the nomination of bishops, or the admission of new members into their body; and then the assembly is called a *consistory.* The full number of cardinals is seventy-two, but there are always some hats left vacant.

The Catholic Church being essentially episcopal, is governed by bishops, who are of two sorts, bishops in ordinary, and vicars apostolic. By the first are meant titular bishops, or such as bear the name of the see over which they rule; as the Archbishop of Paris, or of Dublin; the Bishop of Cambray or New Orleans. The manner of appointing such bishops varies considerably. Where they are unshackled by the government, the clergy of the diocese meet in chapter, according to old forms, and having selected three names, forward them to the Holy See, where one is chosen for promotion. This is the case in Ireland, Belgium, and perhaps in the free states of America. In most countries, however, the election of bishops is regulated by *concordat;* that is, a special agreement between the Pope and the civil government. The presentation is generally vested in the crown; but the appointment must necessarily emanate from the Pope.

The powers of bishops, and the manner of exercising their authority, are regulated by the canon law; their jurisdiction on every point is clear and definite, and leaves no room for arbitrary enactments or oppressive measures. Yet it is of such a character as, generally considered, can perfectly control the inferior orders of clergy, and secure them to the discharge of their duty. In most Catholic countries there is a certain degree of civil jurisdiction allowed to the bishops, with judicial powers, in matters of a mixed character; as in cases appertaining to marriages, where a distinction between civil and ecclesiastical marriage has not been drawn by the legislature. Some offences connected with religion, as blasphemy or domestic immorality, are likewise brought under their cognizance.

Where the succession of the Catholic hierarchy has been interrupted, as in England, or never been established, as in Australasia or some parts of India, the bishops who superintend the Catholic Church, and represent the papal authority, are known by the name of *vicars apostolic.* A vicar apostolic is not necessarily a bishop—an instance of which we have now at Calcutta, where the vicar apostolic is a simple priest. Generally, however, he receives episcopal consecration; and as, from local circumstances, it is not thought expedient that he should bear the title of the see which he administers, he is appointed with the title of an ancient bishopric now in the hands of infidels, and thus is called a bishop *in partibus infidelium*, though the last word is often omitted in ordinary language. A vicar apostolic, being generally situated where the provisions of the canon law cannot be fully observed, is guided by particular instructions, by precedents and consuetude, to all which the uniformity of discipline through the Catholic Church gives stability and security. Thus the vicars apostolic, who rule over the four episcopal districts of England, have their code in the admirable constitution of Pope Benedict XIV., beginning with the words *Apostolicum ministerium*. The powers of a vicar apostolic are necessarily more extended than those of ordinary bishops, and are ampler in proportion to the difficulty of keeping up a close communication with Rome. Thus, many cases of dispensation in marriage which a continental bishop must send to the Holy See, may be provided for by an English or American vicar apostolic; and other similar matters, for which these must consult it, could at once be granted by the ecclesiastical superiors of the Mauritius or of China. The nomination of vicars apostolic is solely with the Pope.

The inferior clergy, considered in reference to the government of the Church, consists mainly of the parochial clergy, or those who supply their place. In all countries possessing a hierarchy, the country is divided into parishes, each provided with a *parochus* or *curate*,* corresponding to the rector or vicar of the English Established Church. The appointment to a parish is vested in the bishop, who has no power to remove again at will, or for any cause except a canonical offence juridically proved. The right of presentation by lay patrons is, however, in particular instances, fully respected. In Italy the parish priests are generally chosen by competition; as, upon a vacancy, a day is appointed on which the testimonials of the different candidates are compared, and they themselves personally examined before the bishop in theology, the exposition of Scripture, and extemporaneous preaching; and whoever is pronounced, by ballot, superior to the rest, is chosen.

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* To avoid mistakes, we may observe that the parish priest in Ireland corresponds to the curé in France the curato (or in the coun-

Under an apostolic vicariate, the clergy corresponding to the parochial clergy generally bear the title of *apostolic missionaries*, and have *missions* or local districts, with variable limits, placed under their care; but are dependent upon the will of their ecclesiastical superiors.

Besides the parochial clergy, there is a considerable body of ecclesiastics, who do not enter directly into the governing part of the Church, although they help to discharge some of its most important functions. A great number of *secular* clergy are devoted to the conduct of education, either in universities or seminaries; many occupy themselves exclusively with the pulpit, others with instructing the poor, or attending charitable institutions. A certain number also fill prebends, or attend to the daily service of cathedrals, etc.; for in the Catholic Church, pluralities, where the cure of souls exists, are strictly prohibited, and consequently a distinct body of clergy from those engaged in parochial duties, or holding rectories, etc., is necessary for those duties. Besides this auxiliary

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try, arciprete) of Italy, and the cura of Spain. The curate in Ireland, as in the church of England, is equivalent to the vicaire of France and the sotto-curato of Italy.

force, the *regular* clergy, or monastic orders, take upon them many of these functions. The clergy of the Catholic Church in the west are bound by a vow of celibacy, not formally made, but implied in their ordination as *sub-deacons.* This obligation of celibacy is only reckoned among the disciplinary enactments of the Church. The clergy of that portion of the Greek and Armenian church which is united in communion with the see of Rome, may be married; that is, may receive orders if married, but are not allowed to marry after having taken orders. A similar discipline, if thought expedient by the Church, might be introduced into the west.

The only point concerning the government of the Catholic Church which remains to be mentioned is the manner in which it is exercised. The most solemn tribunal is a *general council*, that is, an assembly of all the bishops of the Church, who may attend either in person or by deputy, under the presidency of the Pope or his legates. When once a decree has passed such an assembly, and received the approbation of the Holy See, there is no further appeal. Distinction must be, however, made between *doctrinal* and *disciplinary* decrees; for example, when in the council of Trent it was decreed to be the doctrine of the Church, that marriage is indissoluble, this decree is considered binding in the belief and on the conduct, nor can its acceptance be refused by any one without his being considered rebellious to the Church. But when it is ordered that marriages must be celebrated only in presence of the parish priest, this is a matter of discipline, not supposed to rest on the revelation of God, but dictated by prudence; and consequently a degree of toleration is allowed regarding the adoption of the resolution in particular dioceses. It is only with regard to such decrees, and more specifically the one we have mentioned, that the council of Trent is said to have been received, or not, in different countries.

When a general council cannot be summoned, or when it is not deemed necessary, the general government of the Church is conducted by the Pope, whose decisions in matters of discipline are considered paramount, though particular sees and countries claim certain special privileges and exemptions. In matters of faith it is admitted that if he issue a decree, as it is called, *ex cathedrâ*, or as head of the Church, and all the bishops accept it, such definition or decree is binding and final.*

The discipline or reformation of smaller divisions is performed by provincial or diocesan synods. The first consist of the bishops of a province under their metropolitan; the latter of the parochial and other clergy under the superintendence of the bishop. The forms to be observed in such assemblies, the subjects which may be discussed, and the extent of jurisdiction which may be assumed, are laid down at full in a beautiful work of the learned Benedict XIV., entitled "De Synodo Diocesana." The acts and decrees of many such partial synods have been published, and are held in high esteem among Catholics; indeed, they may be recommended as beautiful specimens of deliberative wisdom. Such are the decrees of the various synods held at Milan under the virtuous and amiable St. Charles Borromeo.

II. The *laws* of the Catholic Church may be divided into two classes, those which bind the interior, and those which regulate outward conduct. This distinction, which corresponds to that above made, between doctrinal and disciplinary decrees, may appear unusual, as the term *laws* seems hardly applicable to forms of thought or belief. Still, viewing, as we have done, the Catholic Church under the form of an organized religious society, and considering that it professes to be divinely authorized to exact interior assent to all that it teaches, under the penalty of being separated from its communion, we think we can well classify under the word *law* those principles and doctrines which it commands and expects all its members to profess.

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* The great difference between the Transalpine and Cisalpine divines, as they are termed, is whether such a decree has its force prior to, or independent of, the accession of the body of bishops to it, or receives its sanction and binding power from their acceptance. Practically there is little or no difference between the two opinions; yet this slight variety forms a principal groundwork of what are called the liberties of the Gallican church.

Catholics often complain that doctrines are laid to their charge which they do not hold, and in their various publications protest against their belief being assumed upon any but authoritative documents; and as such works are perfectly accessible, the complaint must appear reasonable as well as just. There are several works in which an accurate account is given of what Catholics are expected to believe. and which carefully distinguish between those points on which latitude of opinion is allowed, and such as have been fully and decisively decreed by the supreme authority of the Church. Such are Veron's "Regula Fidei," or Rule of Faith, a work lately translated into English, and Holden's "Analysis Fidei." But there are documents of more authority than these; for example, the "Declaration" set forth by the vicars apostolic or bishops in England, in 1823, often republished; and still more the "Catechismus ad Parochos," or "Catechism of the Council of Trent." translated into English not many years ago, and published in Dublin. A perusal of such works as these will satisfy those who are desirous of full and accurate information regarding Catholic tenets, of their real nature, and show that the popular expositions of their substance and character are generally incorrect.

The formulary of faith, which persons becoming members of the Catholic Church are expected to recite, and which is sworn to upon taking any degree, or being appointed to a chair in a university, is the creed of Pius IV., of which the following is the substance:

The preamble runs as follows: "I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of." Then follows the Nicene creed.

"I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

"I also admit the Holy Scriptures, according to that sense which our holy mother the Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance,* extreme unction, holy orders,† and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

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* Under penance is included confession; as the Catholic sacrament of penance consists of three parts: contrition or sorrow, confession, and satisfaction.

† The clerical orders of the Catholic Church are divided into two classes, *sacred* and *minor* orders. The first consists of subdeacons, deacons, and priests, who are bound to celibacy and the daily recitation of the *Breviary*, or collection of psalms and prayers, occupying a considerable time. The minor orders are four in number, and are preceded by the *tonsure*, an ecclesiastical ceremony in which the hair is shorn, initiatory to the ecclesiastical state.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which change the Catholic Church calls *transubstantiation.* I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

"I firmly hold that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

"Likewise, that the saints reigning with Christ are to be honored and invocated, and that they offer up prayers to God for us; and that their relics are to be had in veneration.

"I most firmly assert that the images of Christ, of the mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."

Then follow clauses condemnatory of all contrary doctrines, and expressive of adhesion to all the definitions of the Council of Trent.

It is obvious that this form of confession was framed in accordance to the decrees of that council, and consequently has chiefly in view the opinions of those who followed the Reformation. It would be foreign to our purpose to enter into any explanations of the doctrines here laid down, much less into any statement of the grounds on which Catholics hold them, as we purposely refrain from all polemical discussion.

Such is the doctrinal code of the Catholic Church; of its moral doctrines we need not say anything, because no authorized document could be well referred to that embodies them all. There are many decrees of Popes condemnatory of immoral opinions or propositions, but no positive decrees. Suffice it to say, that the moral law, as taught in the Catholic Church, is mainly the same as other denominations of Christians profess to follow.

Of the disciplinary or governing code we have already spoken, when we observed that it consisted of the Canon Law, which, unlike the doctrinal and moral code, may vary with time, place, and accidental circumstances.

III. Our last head was the essential or constitutive principle of the Catholic Church. By this we mean that principle which gives it individuality, distinguishes it from other religions, pervades all its institutions, and gives the answer to every query regarding the peculiar constitution outward and inward of this Church.

Now, the fundamental position, the constitutive principle of the Catholic Church, is the doctrine and belief that God has promised, and consequently bestows upon it, a constant and perpetual protection, to the extent of guaranteeing it from destruction, from error, or fatal corruption. This principle once admitted, everything else follows. 1. The infallibility of the Church in its decisions on matters concerning faith. 2. The obligation of submitting to all these decisions, independently of men's own private judgments or opinions. 3. The authority of tradition, or the unalterable character of all the doctrines committed to the Church; and hence the persuasion that those of its dogmas which to others appear strange and unscriptural, have been in reality handed down, uncorrupted, since the time of the apostles, who received them from Christ's teaching. 4. The necessity of religious unity, by perfect uniformity of belief; and thence, as a corollary, the sinfulness of wilful separation or schism, and culpable errors or heresy. 5. Government by authority, since they who are aided and supported by such a promise must necessarily be considered appointed to direct others, and are held as the representatives and vicegerents of Christ in the Church. 6. The papal supremacy, whether considered as a necessary provision for the preservation of this essential unity, or as the principal depository of the divine promises. 7. In fine, the authority of councils, the right to enact canons and ceremonies, the duty of repressing all attempts to broach new opinions; in a word, all that system of rule and authoritative teaching which must strike every one as the leading feature in the constitution of the Catholic Church.

The differences, therefore, between this and other religions, however complicated and numerous they may at first sight appear, are thus in truth narrowed to one question; for particular doctrines must share the fate of the dogmas above cited, as forming the constitutive principle of the Catholic religion. This religion claims for itself a complete consistency from its first principle to its last consequence, and to its least institution, and finds fault with others, as though they preserved forms, dignities, and doctrines which must have sprung from a principle by them rejected, but which are useless and mistaken, the moment they are disjoined from it. Be this as it may, the constitution of the Catholic Church should seem to possess what is essential to every moral organized body—a principle of vitality which accounts for all its actions, and determines at once the direction and the intensity of all its functions.

To conclude our account of the Catholic Church, we will give a slight view of the extent of its dominions, by enumerating the countries which profess its doctrines, or which contain considerable communities under its obedience. In Europe, Italy, Spain, Portugal, France, Belgium, the Austrian empire, including Hungary, Bavaria, Poland, and the Rhenish provinces of Prussia, which formerly belonged to the ecclesiastical electorates, profess the Catholic religion as that of the state. or, according to the expression of the French *charte*, that of the majority of the people. In America, all the countries which once formed part of the Spanish dominions, both in the southern and northern portion of the continent, and which are now independent states, profess exclusively the same religion. The empire of Brazil is also Catholic. Lower Canada, and all those islands in the West Indies which belong to Spain or France, including the Republic of Hayti, profess the Catholic faith; and there are also considerable Catholic communities in the United States of North America. Many Indian tribes, in the Canadas, in the United States, and in South America, have embraced the same faith. In Asia there is hardly any nation professing Christianity which does not contain large communities of Catholic Christians. Thus, in Syria the entire nation or tribe of the Maronites, dispersed over Mount Libanus, are subjects of the Roman see, governed by a patriarch and bishops appointed by it. There are also other Syriac Christians under other bishops, united to the same see, who are dispersed all over Palestine and Syria At Constantinople there is a Catholic Armenian patriarch, who governs the *united* Armenians, as they are called, large communities of whom also exist in Armenia proper. The Abbé Dubois, in his examination before a committee of the English House of Commons, in 1832, stated the number of Catholics in the Indian peninsula at 600,000, including Ceylon; and this number is perhaps rather underrated than otherwise. They are governed by four bishops, and four vicars apostolic with episcopal consecration. A new one has been added for Ceylon. We have not the means of ascertaining the number of Catholics in China; but in the province of Su-Chuen alone they were returned, September 22, 1824, at 47,487 (*Annales de la Propag. de la Foi*, No. XI., p. 257); and an official report published at Rome, in the same year, gives those in the provinces of Fo-kien and Kiansi at 40,000. There are seven other provinces containing a considerable number of Catholics, of which we have no return. In the united empire of Tonkin and Cochin-China, the Catholics of one district were estimated at 200,000 (*Ibid.*, No. X., p. 194); and, till the late persecution, there was a college with 200 students, and convents containing 700 religious. Another district gave a return, in 1826, of 2955 infants baptized, which would give an estimate of 88,000 adult Christians. A third gave a return of 170,000. M. Dubois estimated the number of native Catholics in the Philippine Islands at 2,000,000. In Africa, the islands of Mauritius and Bourbon are Catholic, and all the Portuguese settlements on the coasts, as well as the Azores, Madeira, the Cape Verde, and the Canary Islands.

The history of the Roman Catholics in this country begins with the discovery of Columbus, the Roman Catholic subject of a Roman Catholic government. Their first important movement in gaining a footing within the present boundaries of the United States was made by Lord Baltimore. He obtained from Charles I. the charter of Maryland, and appointed his brother Leonard Calvert to be governor of the new colony. The first body of emigrants consisted of about two hundred gentlemen of rank and fortune. They reached the shores of the Potomac in 1632.

The early missions of this denomination extended to all the principal tribes of the aborigines, and explored the countries of the great lakes and the Mississippi. That portion of the Roman Catholics which have descended from the early settlers of the country are comparatively liberal in their views, and many of them except to the exclusive spirit of the ancient hierarchy, and allow their Protestant brethren to be good Christians, so far as they adorn the Christian faith by a devout and charitable spirit. In the early settlement of Louisiana nearly all the people were Roman Catholics. The laws were originally made to favor that form of religion. They have been gradually changed or relaxed in their administration. So late, however, as 1834 or 1835, the Presbyterian church in New Orleans was not allowed to ring its bell for a week-day evening service, on the ground of an old law which restricted that right to the Roman Catholic churches. Yet, it ought to be said in perfect fairness that the Roman Catholics were not the persons to request the enforcement of the odious law. Its execution was threatened only by Protestants, and the Protestant council of the second municipality refused to grant the permission which the law gave them power to grant as a special favor. Probably no portion of our population are more perfectly tolerant in their principles and feelings than the Roman Catholics of Louisiana.

From the period of the early settlement of Maryland and the banks of the Mississippi, there was but a slight increase of the people of this persuasion till within the last twenty years.

Lately the tide of foreign immigration has greatly swollen, and the increase of Roman Catholics is rapid. They now constitute more than one-twentieth of our population. Considering, however, the excess of Protestant increase from births and immigration, and the great mortality of the poor foreigners, it is doubted whether the ratio of increase of Roman Catholics is as great as that of the Protestants.

It ought also to be acknowledged with thankfulness to God, that in all their published declarations the Roman Catholic priesthood express their distinct disapprobation of all violence and unfairness in enforcing the claims of their religion. One of their gifted writers says, "If it [proselytism] imply the use of any means that are unfair, unhandsome, dishonorable, or uncharitable; of violence, bribery, false arguments, or any other means whatsoever than such as are dictated by the strictest truth and animated by pure benevolence, then, indeed, is proselytism as odious as it is unchristian; then, be it far from every Catholic and from every Christian. Be it hated and detested by every lover of honesty, of truth, and of charity."

The Roman Catholics have numerous institutions of learning, nunneries, orphan asylums, and various foundations of charity. Their colleges have accomplished professors, but they have never been able to place themselves on an equality with such institutions as Princeton and Yale colleges and Harvard University. Their female schools are more effective, because distinguished for the cultivation of those branches of learning and art which adorn the feminine character.

They have now (1860) in the United States, thirty-two Theological Seminaries, seven Preparatory Seminaries, thirty colleges, twenty-seven periodical publications, two thousand one hundred and eight clergymen, one thousand nine hundred and seventy-eight churches, and the Catholic population is estimated at twenty-five hundred thousand. In the British Provinces, six hundred and nineteen churches, three hundred and sixty-nine clergymen, and one million and seventeen thousand Catholic population.

The growth of this denomination appears of late years to have been very rapid; and this circumstance is probably owing to the large immigration from Europe.

SPIRITUALISTS.

Spiritualism is a form of religion which existed from antiquity, but as a sect, Spiritualists are the youngest of the existing denominations. The first representatives of it resided in Rochester, New York, who, about the year 1848, began to attract the attention of the public, by declaring that they held communications with departed spirits by means of rapping on tables, knocking on the walls, and other mysterious and unaccountable noises.

So remarkable a phenomenon at once excited general attention, and several parties were formed in reference to the subject, some asserting the genuineness of the matter, others contending that the whole was an imposture, and that no communication had taken place, or possibly could take place, between the living and the dead. Notwithstanding the opposition which was arrayed against Spiritualism, facts continued to accumulate, and experiments were made which seemed to stagger the belief of the most incredulous, and made it very difficult for those who condemned Spiritualism as an imposition, to account for them.

The great principle of Spiritualism is, that the spirits of the departed, who are no longer "in the form," can and do hold intelligent and sensible intercourse with those still living; and that they accomplish this result in various ways, by raps on tables, by messages, by moving material objects about, by prophecies, by writing and speaking unknown tongues, by spiritual shocks and touches of the person, by spiritual melodies, and by the visible appearance of spirits to the living.

Within the last sixteen years thousands of persons have been thus used as mediums of communication with the spirits of the departed. Some are made to see and describe spirits, others are controlled to write out communications, often giving test facts unknown to the medium, and sometimes written in Phonography, Greek, Latin, or some language not understood by any one present. In the presence of some mediums, tables, chairs, and other articles are moved, and sometimes raised and carried about the room, by invisible means. Bells are rung, drums beaten, horns blown, guitars, dulcimers, banjoes, tambourines, violins, accordeons, and pianos, are played upon by invisible operators. Impressional and inspirational mediums have had *positive demonstrations* of spirit influence; and hundreds of thousands have had tests which have fully convinced them of the possibility of communicating with departed friends and relatives.

The majority of Spiritualists contend, that these manifestations are not confined to the present or recent times, but that they have existed in all ages, though their real nature was unknown and unsuspected. Of this kind, they contend, were the revelations of God to Moses on Mount Sinai, in the Shekinah, those made to Isaiah, and the other Hebrew Prophets, the appearance of angels at the sepulchre of Christ, and various other events in the Scriptures.

The instruments by means of which communications are alleged to take place between spirits and the living, are called *media.* These media are of various kinds. *Writing* media, who write while in a state of trance, and whose hands are entirely under the control of the spirits. *Speaking* media, who, while in a state of trance, speak under the influence of spirits. *Seeing* media, whose development is so high and perfect, that they can see spirits with their physical sight. *Discerning* media, who, by placing a sealed letter on top of their heads, or on the palms of their hands, can read the contents. *Normal* media, who speak in a natural state, but are under the influence of a temporary inspiration. Some media are public, others are private; and media of both kinds possess different degrees of excellence and power.

Spiritualists also contend that spirits are themselves possessed of different degrees of capability to communicate with those "in the form," or who are still alive and in the body. Before a spirit can read, or communicate through the alphabet, it must possess the necessary acquaintance with letters. A spirit which left the body without being able to read, and without any acquaintance with science, cannot make communications which involve scientific knowledge. It is also alleged that the medium through which spirits communicate is a certain fluid in the atmosphere, which is more subtle than ether; hence the state of the weather has an important bearing on their communications. In damp, rainy, and dreary weather, when the atmosphere is heavy, they are restricted in their operations, because of the deficiency of this mysterious fluid.

By the use of these means, Spiritualists have arrived at the adoption of the following doctrinal opinions, which they regard as their system of belief:—They believe in the existence of a Supreme Being, and of the Father, Son, and Holy Ghost. But they do not regard these three as coequal, separate, and divine personages, according to the orthodox views of the Christian Trinity. They believe that all the spirits who now exist in the "Spirit world," once existed in connection with a physical body, or, as their jargon terms it, "in the form." That the Spirit world is composed of a great number of spheres, each one of which is divided and subdivided into a number of minor spheres, whose variety is equal to the variety of individualities which exist among men on earth. That the first sphere into which the spirit passes when it leaves "the form" is, in many respects, the counterpart of their condition here, and advanced but a single degree beyond their character and condition here. That the spirits of higher spheres can read the thoughts of all those spirits which belong to lower spheres. That the spirit of man is immortal; and that the nature of the sphere into which a man enters in the other world depends upon his character when he dies. If his character and feelings are base, he will enter into a base sphere. That for every injury inflicted on others, the spirit shall be punished by the suffering of mental tortures proportioned to the degree of his crime.

Spiritualists also hold that the natural tendency of spirits in the future world is one of constant progression from lower to higher spheres, and that every man's moral status at death is the starting point from which he enters the future state. As to infants, they think that, on entering the world of spirits, they are taken in charge by developed matrons, who educate them, and gradually introduce them into higher circles, and continue their care until they become adults. This is done, unless in the meantime the mother of the child arrives in the spirit world; in which case, if she be fit to enter the same sphere, the child will be entrusted to her custody, if not, it will be retained in the care of those who are more fit for the responsibility.

APPENDIX.

In this Appendix it is designed to give additional and later information on the various sects, correcting some errors, and bringing up all to the present time, 1866.

SPIRITUALISTS. Some recent developments of the origin and tendencies of the system professed by this new sect, have given it a startling importance. Wm. B. Potter, M.D., of Trenton, New Jersey, in a pamphlet dated June 7, 1866, entitled "*Facts, Fancies, and Follies of Spiritualism Explained,*" has given a testimony which claims to be of the highest authority, from which we shall freely quote. The matter belongs to the public, if only in the way of warning. Dr. Potter, himself a leading medium, says :

"*Fifteen years' critical study* of Spiritual Literature, an extensive acquaintance with the leading Spiritualists, and a patient, systematic, and thorough investigation of the manifestations, for many years, enable us to speak from *actual knowledge*, definitely and positively of *Spiritualism As It Is.*

"Spirit communications, full of the wildest fancies, and the most absurd and contradictory teachings, have been so common that it is no wonder that men of science and sound sense, who have not had the most ample test of spirit manifestations, look upon the whole thing as the vagaries of a diseased brain ; the hallucinations of a moon-struck imagination, or the tricks of the vilest imposters.

"Among the innumerable follies, of which Spiritualists have been guilty, the greatest is following the advice of free-lovers, libertines and low spirits, in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practicing the most detestable trickery, deceit, fraud and falsehood. That leading teachers, noted mediums, and popular speakers, have deserted companions, obtained divorces, gone off with affinities, or practiced *promiscuous intercourse* to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many affectionate wives deserted by affinity-seeking husbands; many once devoted wives have been seduced and left their husbands and tender, helpless children, to follow some higher attraction; many well disposed but simple-minded girls have been deluded by affinity notions, and led off by affinity hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal to hide their shame. Yet, in the face of all this, at the National Convention of Spiritualists, at Chicago, called to consider the question of a National Organization, the only plan approved by its committee *especially provided* that *No charge should ever be entertained against any member*, and that *any person, without any regard to moral character might become a member*.

"The fact of so much immorality and licentiousness among Spiritualists, is mainly due to three things: 1st. The teachings of *seducing spirits*, who have constantly and persistently, in every possible way, from the gentlest and most covert, to the boldest and most reckless, assailed the binding force of marriage bonds. Nearly every case of affinity, folly or free-love crime, from first to last, has been approved, if not planned, by spirits. 2d. The magnetism of low, selfish, sensual, deceitful spirits, tends to develop the same traits in mediums subject to their influence. The downward course of many mediums is owing to this cause. 3d. Sensual, deceitful, spirits, naturally seek mediums of like character, whom they aid and incite to practice the most debasing and detestable trickery, deceit and sensuality. The private history of many mediums, if made public, would *astound* and *disgust* the better class of Spiritualists."

EPISCOPALIANS. The right of convocation has been recently restored to the Church of England. The case of Dr. Colenso, missionary Bishop of Natal, South Africa, accused of infidelity, approaches its solution in a way that honors the Church of England as an ecclesiastical body, yet at the same time threatens its relation to the English Government. At the request of the diocese of Natal, the Archbishop of Canterbury, acting with the voice of his convocation, has appointed another Bishop, who will take the title of Bishop of Maritzburg. All the Bishops of South Africa will concur in his consecration. On the other hand Mr. Cardwell, Colonial Secretary, writes in a recent despatch that the Government will sustain Bishop Colenso, who holds letters patent from the crown.

The formal sentence of excommunication which the Bishop of Capetown has pronounced against Dr. Colenso, has been officially communicated to all the Anglican Bishops throughout the world, including the Bishops of the Protestant Episcopal Church of the United States. It has everywhere met with a cordial approval.

The reunion of the Southern dioceses of the Protestant Episcopal Church of the United States, with the General Convention, which had been interrupted for five years by the late Rebellion, is now complete; every diocesan convention of the South having passed resolutions to that effect, and the Bishops having officially announced the result to the presiding Bishop. In most of the conventions the resolutions were passed by a unanimous vote, and kind feelings expressed toward the Northern members of the Church: only in Virginia a strong, though ineffectual, opposition was made.

The wish for a large increase of the Episcopal Sees, by a division of the present dioceses in this country, is rapidly increasing. This is said to be a favorite scheme of the High Church party.

The first annual report of the Eastern Church Association contains some interesting statements on the progress of the movement, for effecting a union between the Anglican and the Eastern Church. We learn from it also, that negotiations are pending for a reunion between the Greek and the Armenian Churches. The association has two hundred and eighty members, and among its patrons are English, Scotch, Colonial, American, and also two Servian Bishops. It contemplates a reunion of the English Church not only with the Greek, but also with the Russian, Swedish, Moravian and all other Episcopal Churches.

DUTCH REFORMED CHURCH. The General Synod which met in New York city in June, 1866, gives interesting reports of its work among the Freedmen of the South and its mission to Japan. A committee was appointed to consider the expediency and propriety of dropping the word Dutch in the name of the Church, and to report at the next Synod.

GERMAN REFORMED CHURCH. The unity of this Church is now fully restored, after the five years of separation, caused by the great Rebellion of the South. The classis of Virginia and the classis of North Carolina, the only ones of this connection belonging to the South, have returned to its jurisdiction. The increasing number of German emigrants into the Southern States is likely to add largely to the Southern membership of this denomination.

LUTHERANS. The General Synod of the Evangelical Lutheran Church, May 16, 1866, had no delegates present from the late Confederate States, and there seems as yet no prospect of reunion. The conflict between the High Church and Low Church party, which has for many years been widening, assumed this year a much more serious aspect. At the last General Synod, in 1864, the delegates of the synod of Pennsylvania withdrew from the General Synod, being dissatisfied with the indefinite declarations of the latter body as regards the obligatory character of the Augsburg Confession.

On calling the roll of delegates for this year's Synod, the president refused to call the names of the Pennsylvania synod taking that synod out of governing relation to the General Synod. This decision was sustained by the Low Church party, who were found to have a large majority, and who also carried a vote of censure against the Pennsylvania synod; the delegates of which thereupon withdrew from the General Synod. A committee was appointed to correspond with the seceded Southern synod, with a view to reunion, and another committee was appointed to report at the next meeting a revision of the constitution of the General Synod, by which it shall be made not simply an advisory body, but the highest legislative and executive body of the Lutheran Church in the United States, whose acts and decisions shall be authoritative and final in all matters specifically intrusted to it by the constitution. Amendments specifying the ratio of representation and the doctrinal basis of admission to the General Synod, having been approved by a two-thirds vote of every synod, were adopted.

The General Synod of the South at their meeting June 14, 1866, concluded to adopt the name of the "Evangelical Lutheran Synod of the United States." This body, which consists of all the Southern synods except Texas, is decidedly under the influence of High Church tendencies, and gave a new proof of this by resolving to put itself squarely on a confessional basis. All ministers will henceforth be required to adhere strictly to the Augsburg Confession. The body also expressed its readiness to join the new General Synod of the North when it shall be formed as above; but the synod of Texas, was not represented, and still declares its sympathy with the General Synod of the United States.

The secession of the Lutheran synod of Pennsylvania from the General Synod is now complete. This is the oldest and most numerous of all the synods of the United States. The cause of its secession is stated above. At its last annual meeting, June, 1866, it was resolved to dissolve its former

Connection, and to invite all Lutheran synods which accept the unaltered Confession of Augsburg as their doctrinal standard, to hold soon a general convention for the purpose of organizing a new (High Church) General Synod. Delegates to such a convention have already been chosen by the synods of Pennsylvania and Wisconsin.

METHODISTS. The first General Conference of the "Methodist Episcopal Church South," held since the civil war, met at New Orleans in April, 1866. No voice was heard indicating a change of views on the subject of slavery, the point on which it seceded from the North in 1844. Yet they expressed the hope that the Freedmen could recognize the Southern Church as their best friends. Some provision was made for the organization of colored churches and conferences, on the ground that if this much were not conceded to the negroes, they would all leave them for such Methodist organizations as would give them their desired rights. This small concession will not prevent the speedy separation of most of the Freedmen from the Southern Church, who in 1860 were 240,000 in number, out of 700,000 total. Their connection either with the Methodist Episcopal Church (North) or one of the Methodist African Churches is going on rapidly, and constitutes one of the most remarkable facts, in the progress of Southern reconstruction.

Theological institutions, for the education of colored ministers have been established already by Northern Methodists in Charleston and New Orleans.

The Southern General Conference has again obtained a footing in Maryland, by receiving the Baltimore Conference.

With regard to the internal economy of the Southern Church some changes were recently adopted, among which the following are the most important. The name is to be hereafter. "The Episcopal Methodist Church;" lay members are to be admitted to the general and annual conferences; the limit of a pastoral term is extended from two to four years;

class meetings have been abolished; the probationary membership abrogated; men and women are not required to sit apart in Church; all restrictions on dress are removed; and preachers are not obliged to consult their brethren when about to marry.

The progress of the Northern Methodist Church among the whites of the Southern States, though not so rapid as among the colored population, is yet steady, especially in East Tennessee and the adjoining districts. There the Holston Conference, organized last year, already numbers 70 ministers and 20,000 members.

A convention of delegates from the non-Episcopal Methodist bodies of the United States met at Cincinnati May 9, 1866. The object was to consummate a union of all these bodies. At a preparatory meeting a year before, at Cleveland, four denominations were represented, the Methodist Protestants, the American Wesleyans, the Free Methodists, and the Independant Methodists. The Primitive Methodists (so called) have shown great sympathy with the Union movement. The convention at Cincinnati adopted a basis of union, and selected the name of "The Methodist Church," for the new body.

In Canada all the Methodist bodies, inclusive of the branch of the Wesleyan Methodists, are favorable to a union of all these bodies. The annual conference of the New Connection Methodists, however, made the adoption of lay delegation a special condition in the proposed union.

The Methodist bodies in Great Britain are also eagerly canvassing the subject of union. The main body, which is the Wesleyan Connection, for the first time took action on the subject this year, 1866, in reply to an overture from the conference of the Methodist New Connection.

KIRK OF SCOTLAND. Under this head the reader will find a brief account of the formation of the several bodies of Presbyterians, who have dissented from her communion.

The principal of these bodies, at the present time, are the "Free Church" and the "United Presbyterians," formed by a coalescence of dissenters of an earlier date.

The General Assemblies of these two great bodies in both the Free Church and the United Presbyterian, this year (1866), devoted prominent attention to the question of union. Very important measures were taken to this end, which promise a happy result. The finances of the Free Church are in a flourishing condition, the total sum raised being £383,572, an increase of £25,374 over the last year. In the United Presbyterian Synod also, the contributions per member amounted to over 30 shillings. In seven years the missionary contributions had risen from £40,000 to £51,000. The number of congregations in the Synod, 592; of members, 172,752; of ministers 620; of elders 4466.

The General Assembly of the established Church (or Kirk) had an animated discussion on innovations, such as the use of organs and the use of a book of prayer, and decided against them by an overwhelming vote, 207 to 94.

UNITED PRESBYTERIANS. See the foregoing article.

FREE CHURCH. See the article, on KIRK OF SCOTLAND.

AMERICAN PRESBYTERIANS. Old School. The Old School Assembly was divided at the beginning of the late war. In consequence of the passage of resolutions affirming loyalty and condemning slavery, the Southern delegates withdrew, and organized a new General Assembly for the Southern States. Since the conclusion of the war, efforts have been made for reunion, but hitherto without success.

At the last General Assembly at St. Louis, May, 1866, new sources of difficulty arose. The Assembly was divided into three parties with regard to the deliverances by the last five Assemblies on the subjects of slavery and loyalty. The final adoption of the motion of Dr. Gurley to censure the sentiments of the "Declaration and Testimony" of the Louisville Presbytery as "slanderous and rebellious, and to summon all the signers before the bar of the next Assembly, and in the meanwhile to prohibit them from sitting in any church court higher than sessions, has produced a great commotion in the Presbyteries of the border States. A number of ministers and churches in Maryland, Kentucky, and Missouri, have taken ground openly against the Assembly. The seceders have not yet declared in favor of a union with the Southern Presbyterian Church, but it is understood that they will do so as soon as the question of property is decided. Meanwhile the General Assembly stands firm, and is acting with decision in dissolving all defiant Presbyteries and constituting new ones of loyal members. Their missionaries continue their labor among the Freedmen, of whom, before the war and the act of emancipation there were 11,000 belonging to the Presbyterian Church.

The New School General Assembly, which also met this year in St. Louis, adopted unanimously a series of resolutions and raised a committee of fifteen to meet a like committee of the Old School Assembly on the subject of an organic union between these important bodies of Christians, which for nearly thirty years have been divided. Both have greatly prospered the last year. The former now numbers 35 synods; 176 Presybteries; 2294 ministers; 2608 Churches; and 239,306 Church members. The New School reports 109 Presbyteries; 1739 ministers; 1538 churches; and 150,401 communicants.

The General Assembly of the "United Presbyterians," as well as the annual meeting of the two branches of Reformed Presbyterians, ("Synod" and "General Synod") appointed a committee for making a plan of their organic union.

The General Assembly of the Cumberland Presbyterians met last May (1866), and appointed a committee of twenty members one from each synod, on the deliverances of the last assembly. A majority of this committee pronounced the action of 1864 and 1865 on the subject of slavery and the rebellion unconstitutional. The minority proposed in substance to let the whole matter stand where it is. The Assembly compromised by adopting a substitute, disclaiming any indorsement of the action taken on slavery and rebellion, and declared that "no opinion" on these subjects is expressed.

FREE-WILL BAPTISTS. This body has now 147 associations; 1252 churches; 1076 ordained ministers; baptized in 1865, 2034: total membership 54,076. They support a mission in India, and are making rapid improvement in education.

PROGRESSIVE FRIENDS. A portion of the Hicksite Quakers residing in the neighborhood of Philadelphia, about the year 1855, organized under this name, to indicate the progressive character of their inquiries and convictions on the subject of religion. They hold an annual meeting at Longwood, where large congregations assemble for addresses, consultations, etc., as well as public worship, and publish an annual report of their proceedings. They profess unlimited freedom of inquiry.

CHRISTIANS. It is an error to suppose that all this denomination are Unitarians. Many of them, especially in New England, are orthodox and evangelical in their creed. They accept the doctrines of the Trinity and the Atonement, and only object to the use of the word "person" in reference to that sublime mystery. These are the views expressed in their denominational organ.

WINEBRENNARIANS. This denomination is an antislavery Church, and numbers at present in ten annual "elderships" about 20,000 members. The "general eldership" of the present year (1866) was important. They accepted the offer of a denominational school in Centralia, Kansas, and will organize it as a denominational college. They will establish another in the Middle States. They also resolved to establish a Sunday School paper and a German paper, in addition to the Church Advocate, their present organ.

UNITARIANS. This body has also an organ in New York city, called the Christian Inquirer. From a late number we copy the following views of their denominational place in the Christian world. "We belong to and are part of a great religious movement which is sweeping down through the centuries, a central and foremost stream of influence it may be, but still only one of many streams springing from the same general cause and flowing to the same general destination ; and whether we are to empty our accumulations into some other stream, or to absorb the others into our broader and deeper channel, we know not, nor ought we to care. We are what we are by the grace of God, who has raised us up for his own good purpose, and will do for us what he will ; and the great thing for us to do, is to put ourselves entirely into his hands, and let him use us for his own holy ends."

The Unitarians of England, like those of our own country, are divided into a conservative (Evangelical) and radical party, the latter being opposed to the adoption of any creed, and, in particular, to defining in any way the Unitarian doctrine concerning the person of Jesus Christ.

UNIVERSALISTS. This denomination have recently established Tufts' College, at Somerville, Massachusetts.

CONGREGATIONALISTS. Within the last few years this intelligent body of Christians has put forth denominational efforts of extraordinary vigor. They have organized a general Union, and raised vast sums for the Freedmen, for schools and colleges, and for a Church Edifice Fund. Their progress in the Western States is very rapid. Congregationalism, which, in 1860, had not a single congregation in Missouri, has now a General Conference, with three distinct associations, embracing about thirty churches and more than thirty ministers. The Congregationalists in Missouri, like those of the other Northern States, are unanimous in their devotion to the principles of freedom, progress, and impartial rights. See BAPTISTS.

MORMONS. There is a singular analogy between the origin and principles of this sect and those of the fanatic Anabaptists of Munster in 1535. Both claim prophetic powers, miracles, revelations, supplementary to and overriding the written word of God. Both practice polygamy.

ARMENIANS. It is a noticeable fact that, after so many centuries of alienation, there is now manifested a spirit of reunion between this body of Eastern Christians and the Greek Church. Negotiations to this end are now in progress.

GNOSTICS. This name (which properly signifies *Scientifics*) was an attempt of the philosophers of the East to blend the science of their time ("science," falsely so called) with Christianity. The same thing is repeated at this time in Germany and France, and with like corrupting effects.

RATIONALISTS. This is the name, not so much of an organized sect, as of a class of men diffused through many sects, whose distinguishing character is that they exalt their own reason above the divine reason, as revealed in the Scriptures, whether professing Christianity or not. In those who profess Christianity, this spirit is most dangerous as well as disingenuous.

The twaddle of bigotry and sectarianism, it has been justly said, is bad enough; but this modern cant of freedom of thought, which has degenerated into an utter disregard of all positive truth, and sacrifices the obvious import of Scripture, contemptuously called its letter, for a fanciful something termed its spirit, is infinitely worse.

An eclectic reverence for the word of God is a virtual rejection of it as the word of God. If the New Testament be a revelation from heaven for the guidance of man, it must be accepted in its integrity. Our first business is to see to it that we have the inspired word *as God gave it.* In this investigation we should thankfully accept all the evidence furnished by manuscripts, by patristic quotations, by history, and by the various processes of a sound and reverential criticism. Our next duty is to ascertain the *import* of the testimony, as borne by the sacred book. Here, again, we should gladly avail ourselves of every aid which an enlightened and pains-taking investigation can afford. But when we have reached the goal of such inquiries, what then? Shall we proceed to eliminate from the book which we have just consented to receive as a divine revelation, all the authority and decisiveness which should stamp such a heavenly communication? Surely a God-inspired book should be treated as such; and unless its decisions be accepted as final, on *all* matters on which it has spoken, it is only treated as we should deal with any other book. If reason is to determine what portions are to be received and what rejected, the supposed revelation adds nothing to us whatever, for reason we already had. If a revelation is not to guide reason, of what use is it? If reason is to guide revelation, man is to be put above God. But verily this is a *reductio ad absurdum.* The fundamental idea of a revelation is that of a final, infallible, and authoritative communication from our Maker, which is to aid the imperfections of reason, to correct her errors, and to enlarge the sphere of her knowledge—a communication, in fact, from whose decisions there is no appeal. If we pay only an eclectic reverence to God's word, we treat that blessed book as we should do the writings of Plato, or Cicero, or Shakespeare; and the Bible is of no more use to us than any other tolerably good volume of human origin. See Deists, Latitudinarians, and Erastians.

WICKLIFFITES. The influence of Wickliffe in preparing the Reformation of the sixteenth century seems to demand a more full development of his history and opinions than that given in the body of this book. Happily, new light has been recently shed upon the subject by the critical researches of Dr. Vaughan, of Dr. Boehring, and of Mr. Shirley; the first, a Congregationalist, the second, a learned German scholar, and the last, a clergyman of the Church of England, the editor of his newly-published works.

Dr. John Wickliffe was born near Richmond, in Yorkshire, in 1324, and educated at Baliol College, Oxford, where he long resided, and acquired the reputation of extraordinary talents, piety, and scholarship. In 1361, he was chosen Master of Baliol College, and the same year, was presented with the rectory of Fylingham, in Lincolnshire. In 1363, he received his doctor's degree, and the appointment of Professor of Theology in the University. From this date, his public activity as a Reformer begins—nine years earlier than the common date of his appointment, as given by James, Le Bas, and even by Dr. Vaughn; but it has been fixed by Mr. Shirley.

From 1363 to the last days of 1384, the year of his death, in the reigns of Edward III. and Richard II., the reforming labors of Wickliffe were incessant: by his university lectures, his numerous publications, his personal preaching, his employment of a large body of pious and faithful men, under the name of "Simple Priests," to preach in all the villages of the kingdom, and, lastly, by the most important labor of his life, the Translation of the whole Bible into the English Tongue. This last has been justly pronounced the greatest work in Anglo-Saxon history. True, the modern power of the press was then unknown, but he was for years surrounded by a band of active copyists and itinerants, through whom his writings and translations were widely diffused, notwithstanding all the efforts of his enemies. He never formally left the Church of Rome, but such was his unsparing exposure of her errors and corruptions, as his mind advanced in the knowledge and experience of the truth, that he was repeatedly condemned as a heretic by the clergy and Pope, and would have been sacrificed as a martyr but for the protection of his powerful friends at court, and other providential interposition. As it was, he was driven from the University early in 1382, and spent the last three years of his life in his rectory at Lutterworth, where his translations of the Bible and the best of his writings as a Reformer were produced. Such was the resistless influence of these, not only in England (where it is said that half the nation embraced his views), but on the Continent, in Germany and Bohemia, that the bigoted Council of Constance, in 1415, condemned not only his books, but ordered his very bones to be dug up and publicly burned to ashes, a sentence actually executed in 1428. But in vain did his enemies, the Romish clergy, thus insult the memory of the holy dead; for, as old Fuller finely observes, "The Swift conveyed his ashes into the Avon, the Avon into the Severn, the Severn into the narrow seas, they to the main ocean. And thus they are the emblem of his doctrine, which now is dispersed all the world over."

As Wickliffe's reformatory opinions were progressive, and never perhaps attained to an entire freedom from Romish errors, it may be asked on what grounds Mr. Crosby claims him as a Baptist. Our space forbids us to state them in full, but briefly they are three. First, Wickliffe adopted general principles which invariably tend to Baptist views, such as the sufficiency and supremacy of the Scriptures, the right of all men to read them, and that no doctrine or ceremony is to be received in the church which is not sanctioned by the word of God. "Wise men," he said, "leave that as impertinent which is not plainly expressed in Scripture." On this ground he rejected the authority of the Romish Church, Episcopacy, the efficacy of baptism to wash away sins, and the perdition of unbaptized infants—the very foundation on which infant baptism then rested. Secondly, he was charged by contemporary Catholic writers expressly with the denial of infant baptism. Among others, Thomas Waldensis, confessor to Henry V., who had access to his writings, and published a "*Fasciculi Zizaniorum*," or, Bundles of Tares, selected from them, says of Wickliffe: "He doth positively assert that children are not to be sacramentally baptized." Thirdly, it is certain that many of his followers, called *Lollards* in England, and *Picards* in Bohemia, were Baptists. The latter sect are thus described by a Roman Catholic, in a letter from Bohemia to the learned Erasmus, in 1519: "They own no other authority than the Scriptures of the Old and New Testaments; they believe or own little or nothing of the sacraments of the Church; *such as come over to their sect must every one be baptized anew in mere water;* they mutually salute one another by the name of brother and sister," &c. The writer of this letter admits that this sect had been in Bohemia for nearly a hundred years, that is, within thirty-six years after the death of Wickliffe, whose writings were so widely spread in Bohemia that, in 1410, two hundred volumes of them were found and burnt in the University of Prague. The reader can now judge how far this first great English Reformer embraced the sentiments of the Baptists, and diffused them through Europe.

GREEK CHURCH. See ARMENIANS, in Appendix.

MAHOMETANISM. The computation of prophetic time in the last section of the article under this head, is evidently defective in its data, and false in its results. The date from which the 391 years are reckoned, is not mentioned, but it is evidently 1453, the year when the Turks conquered Constantinople; but that was accomplished in their mid-career of conquest, rather than in its beginning. It is plain that their movement from the Euphrates is the point of time contemplated in the prophecy in question, Rev. ix., 13–15. From the year 1300 to 1691, their conquests were pushed, but closed with the death of the Grand Vizier Kinjsrili Mustapha, in 1691, just 391 years. From that time the best historians date the decay of the Turkish power, when it ceased to be a terror to Europe. The date of its final fall does not seem to be given in prophecy, though it is evidently near at hand. See Article CHRISTIANITY, in this Appendix.

MANICHAEANS. It is a very serious error to confound the Paulicians with the Manichaeans. It was the ignorance or art of their enemies that led to this false imputation, which has been perpetuated by so many better men in modern times. But they themselves utterly denied the charge, as the learned Photius, in the ninth century, candidly admits. See PAULICIANS, in Appendix.

ANABAPTISTS: Those who require a new baptism when, for any reason, the first is deemed invalid. Thus, Paul is generally supposed to have required the twelve disciples at Ephesus to be baptized anew, because of their ignorance of the real purport and design of John's teaching. So, in the early Church, the Novatians and Donatists baptized all who joined them from the Catholic Church, on account of its alleged corruptions. And, in like manner, the Catholics baptized anew those who had been baptized by the Arians, Manichaeans, and other reputed heretics. So, at this time, the Greek Church requires a new baptism of all who unite with them, from either Romanists or Protestants, alleging, as one reason, that the Western Churches, by forsaking immersion, have lost baptism. And the rule is rigorously enforced on the intermarriage of royal families, as of a princess of Denmark or Prussia with a prince of Russia.

In Church history, however, the name of Anabaptists is generally applied to a class of fanatical men who, at the beginning of the Reformation in the sixteenth century, raised violent disturbances in the centre of Europe, and brought upon themselves a lasting odium. These men, who remarkably resembled the Mormons of our times, like them rejected the baptism of infants, and baptized all who adopted their views, which were really more political than religious. These religio-political fanatics were at the time confounded with the Baptists, from whom, however, they widely differed, except in the single point of baptism. Hence, also, much confusion has arisen in modern times, which needs to be cleared away.

Many modern historians have undertaken to do this, but the fullest and fairest account of the whole subject which we have seen, is found in the "History of the Netherlands Reformed Church," by Drs. Ypeig and Dermout, men of the highest standing in the Reformed Church of Holland. The work occupies four octavo volumes, and is written with great ability and candor. We shall quote a few extracts from it, sufficient, we think, to set this matter right.

"Since the peculiar history of the Anabaptists and Baptists has exerted so powerful an influence on the Reformation of the Church in this country, the nature of our historical work requires that we present in its true light the whole matter from its origin.

"The fanatical Anabaptists, of whom we are now to speak, were originally from Germany, where, under the bishopric of Spiers, they, by a rebellion had made known their displeasure at the oppressions of the so-called feudal system. This was in the year 1491. Since that time they, by their revolts, had often caused anxiety, and given the Government no little trouble. This continued until the time of the Reformation, when these rebels sought in the new religion an augmented power, and made the most shameful misuse of it to the promotion of their harassing disturbances. These ought by no means to be considered the same as the Baptists. Let the reader keep this distinctly in mind in the statement which we now make respecting them. . . .

"Although there were among the Romanists those who were better informed, yet even among these were some under the influence of prejudice, which does not spare even the learned. They would not see that which they might have seen. How evident it was that although the Baptists appeared to agree exactly with the Anabaptists in respect to the baptismal question, the former entirely disapproved of the course pursued by the latter. And yet the Romanists without dissent agree in ascribing these things to all the Baptists.

"We have nowhere seen clearer evidences of the injurious influence of prejudice. Nowhere have we met with a more obstinate unwillingness to be correctly informed, and a more evident disposition to silence those who better understood the truth of the matter. Prejudice, when once deeply imbibed, blinds the eye, perplexes the understanding, silences the instincts of the heart, and destroys the love of truth and rectitude."

"The Baptists are Protestant Christians, entirely different from the Anabaptists in character. They were descended from the ancient Waldenses, whose teachings were evangelical and tolerably pure, and who were scattered by severe persecutions in various lands, and long before the time of the Reformation of the Church, were existing in the Netherlands. In their flight, they came hither. In this country and in Flanders, in Holland and Zealand, they lived as quiet inhabitants, not intermeddling with the affairs of Church and State: in the villages tilling the land, and in the cities, working at some trade, or engaged in traffic, by which means each one was well supplied, and in no respect burdensome to society. Their manner of life was simple and exemplary. No great crime was known among them. Their religious teaching was simple and pure, and was exemplified in their daily conduct.—In the sight of the authorities they lived as peaceful citizens, obedient, and noted for their uprightness, honesty, conscientiousness, temperance and godliness. The earliest Romanist writers, who are willing to pay a proper respect to the truth, admit this to have been the fact.

" From this narrative it is not difficult to understand how greatly the Waldenses of the Netherlands, or so called Anabaptists, were pleased when Luther and his followers so zealously commenced the Reformation. They immediately made known this approbation. They glorified God, who in their time had raised up brethren with whom they could so well unite, at least in the main points. They also immediately put their hand to the work. Yet they adhered firmly to their own peculiar views, especially respecting the baptism of adults, although these were of less importance. These worthy Anabaptists, or as they may more properly be called Baptists, were to be found in great numbers in the Netherlands." . . . . . . The case is thus summed up :

" The course which the work of the Reformation had taken required that we should give an extended account, both of the Anabaptists and of the Baptists. The former, as we have seen, exerted a very injurious influence upon the *outward* condition of the Protestant community. We think that the latter exerted an extensive *internal* influence upon all the Protestant Christians in the Netherlands." A conclusion so candid, from such men, must command respect.

There is a want of accuracy in the original article on this subject in the body of this work, which demands correction. In the first place, the definition is wrong, as it is restricted to a particular class of religionists, when it properly extends to all, who for any reason repeat baptism, in adult years. Immersion was in early times the practice of all parties. Besides, at the Reformation many rejected infant baptism, while they retained the use of sprinkling.

In the next place, there were two totally different classes of men at that period, as we see above, who were most injustly confounded under this common name, and the errors and crimes of the one wrongfully imputed to the other. Mosheim himself does not, but this article, though mostly taken from

Mosheim, is so carelessly written as to confound them. Once more, in the same way, the Peasants' War in 1525 is first charged upon them indiscriminately and solely; though it is afterward acknowledged that it was not a religious war at all, but a war for their civil rights and liberties, against the intolerable oppressions of the feudal system, and that the Anabaptists (so called) had no more to do with it than others—Lutherans and Roman Catholics.

LOLLARDS. See WICKLIFFITES, in Appendix.

PETROBRUSIANS. See WALDENSES, in Appendix.

PAULICIANS. It is an error in many writers to say, as is said in the article under this head, in the body of the work, that the Paulicians were a branch of the Manichaeans. Dr. Allix, Milner, and Jones, not to mention others, have cleared them of this calumny. They were Christians of an evangelical faith and spirit, who kept alive the flame of true piety in Europe in the middle ages. See WALDENSES and MANICHAEANS, in the Appendix.

MONOPHYSITES. The reader will find himself repaid for consulting on this point the articles ARMENIANS, NESTORIANS, JACOBITES, MARONILES, EUTYCHIANS, COPTS, MELCHITES, MONOTHELITES, and ABYSSINIAN CHURCH.

PAGANS. See CHRISTIANITY, in the Appendix, for some important general views of their condition and prospects.

BRAMINS: BUDDHISTS. See CHRISTIANITY, in this Appendix.

Since the great struggle of 1857, in India, to cast off the British dominion, and expel Christianity, a great change has come over the people. It is felt that the power of their gods, to whom they looked for success in that struggle, is gone, or at least that it is now inferior, even on their ancient soil, to the God of the Christians. Hence Braminism is shorn of a great part of its former prestige, and there is growing up a disposition to hear Christian missionaries, and read Christian books with new respect and attention. Thousands are giving up their old belief and worship ; caste is broken with impunity ; and every thing betokens the speedy downfall of that mighty system of error.

PAGANS OF CHINA. The most astonishing changes have taken place in China within the last twenty years. Before 1845, no Christian was permitted to set foot upon the soil, beyond the Hong factories. Now, the whole empire is open to the gospel. Toleration is guaranteed by treaty with foreign nations, and Christian missions (Protestant) are in successful operation in the principal seaports, the interior cities, and in Pekin itself, under the eye of the Emperor. Chinese translations of the Scriptures are widely diffused, and many evangelical churches planted.

PAGANS OF JAPAN. After two centuries of interdict, Christianity has again gained a footing in Japan, and several Protestant missions have been established.

PAGANS OF AFRICA. On this great continent explorations are going on of a most important nature, and Christianity is pressing in on all sides.

PAGANS OF MADAGASCAR. Since that article was first written, there has been a most important change in the island in favor of Christianity. It is not only tolerated, but encouraged by the Court. The missionaries have returned, and been welcomed with the liveliest demonstration of joy. Churches have been established, the Scriptures circulated, and converts multiplied. Evangelical Christianity is now in the ascendant.

PAGANS OF POLYNESIA. Australia is filling up with a civilized and Christian population. New Zealand has received Christian missionaries. The gospel has signally triumphed, in overthrowing idolatry in the Society Islands, the Sandwich Islands, the Friendly, Fejee, and Marquesas Islands, and others, whose names have not yet become familiar to Christendom.

PAGANS OF AMERICA. The number of Indians of the various tribes within the territory of the United States, is now estimated at three hundred thousand. Most of these are yet Pagan. The number professing Christianity is not far from one hundred thousand. Beyond the United States, the number of the Pagan population is unknown.

ROMAN CATHOLICS. It is generally anticipated that a crisis must soon occur in the government of the Pope at Rome. By the convention of September 15, 1865, Louis Napoleon engaged to withdraw his troops from Rome, and in his recent manifesto, he declares that "this convention shall be faithfully executed," though "the emperor leaves there, as a guarantee of the security of the Holy Father, the protection of France." This language can only mean protection from personal violence, while the temporal power of the Pope is left to its fall. It was the interference of France that restored the Pope's temporal power, by subverting the Roman Republic of Mazzini in 1849, and for the last seventeen years French troops have kept guard at his palace gates ; though a Swiss body guard and a few Roman soldiers have helped to keep up some show of sovereign power. The withdrawal of the French regiments, now near at hand, will, therefore, inevitably be followed by some great change in his condition as one of the sovereigns of Europe. As Italy has now become a unit, its king, Victor Emmanuel, will undoubtedly be welcomed to Rome as the grand old capital of the kingdom, and the Pope, with his consistory of Cardinals, will be obliged to accept such arrangements for the future as they may be able to make with him. This would, of course, bring to an end that strange theocracy—the Papal sovereignty—at once the oldest and the feeblest government in Christendom.

The loss of the Pope's temporal power, is of little consequence to the Roman Catholic Church of itself; but only as it bears upon the future fortunes of that Church, of which the Pope is the visible head, the centre of the grand arch of its unity. This bearing will depend very much upon the situation of the Pope after his temporal power has fallen. There is here a very serious complication. Victor Emmanuel, though a Catholic, is under the ban of the Pope, and is excommunicated from the church. To such a sovereign the Pope cannot surrender his temporal authority, or even intrust the guardianship of his person; nor can he enter into any relations of amity and concord with him. He must either recall his interdict, or retire to a distance from Rome, whenever the king shall enter its gates. To do the former will be a great humiliation, and to do the latter will strip him of his prestige and change, perhaps destroy, what he delights to style "the centre of Christendom." Pius IX., has therefore to withdraw from Italy, and endure for himself the humiliation of the Pontificate, until the Catholic sovereigns of Europe shall be compelled by their pious subjects to reinstate him in independence at Rome. The vital question is, will they be likely to do this? It is not surprising that in such a crisis the greatest solicitude is expressed in every part of Catholic Europe. The Archbishop of Ireland, Dr. Cullen (now a cardinal) is in dismay, and thinks that within six months "his Holiness will be reduced to such a condition that he may not know where to turn his steps." The recent complete overthrow of Austria by Prussia, he says, has left no Catholic power able to support the Pope as a temporal sovereign.

To add to the consternation of Rome, the Italian Chamber of Deputies, June 9, 1866, by an almost unanimous vote, adopted the first article of the bill for the suppression of all the monastic institutions throughout Italy. Since then, we believe, the whole bill has been adopted, and gone into effect.

Protestants, however, should not be too sanguine about the effect of all these changes upon the Roman Church, and its hold upon the minds of men. The fortunes of the Pope are not the fortunes of the Church, however closely the two may be connected together. The name of the Pope may be stricken from the list of European sovereigns, and no shock be given to the Roman Catholic faith. Indeed, that faith might still control its votaries, if there were no Pope to be its visible representative. But the fall of the temporal papacy will be the beginning of a new era in the history of the Papal Church. The crisis is full of interest, and may well be watched with intense solicitude alike by the Protestant and Catholic world. It may give complexion to the future history of mankind.

The Roman Catholic Church in this country, consists (since July, 1850) of seven ecclesiastical provinces, at the head of each of which is an archbishop: namely, Baltimore, New York, Cincinnati, St. Louis, New Orleans, San Francisco, and Oregon, of which Baltimore ranks first. The number of priests exceeds two thousand five hundred; the number of the population connected with the Church is estimated at from four to five million.

National Councils in the Roman Catholic Church are convened by order of the Pope, and consist of all the Bishops of the country in which they are held. In the Old World, they are very rare, as in most countries, the meetings of the Bishops are made dependent upon the express permission of the Government. Only the Protestant government of England puts no obstacle in the way. In the United States, of course, it is the same. It is a curious fact that the Roman Church has this liberty only under the free political institutions which the Pope has never ceased to condemn.

At present but a small portion of the colored population of this country is under the influence of the Roman Catholic Church; but it is understood that one object of the present National Council of that Church, at Baltimore, is to devise measures for winning over that class so lately freed from bondage, and now recognized as American citizens.

WALDENSES. It seems to be a serious mistake into which some popular writers have fallen, who represent the Waldenses as originating in France about the year 1160, and deriving their name from the celebrated Peter Waldo. The evidence is now ample, that so far from being a new sect at that period, they had existed under various names as a distinct class of dissenters from the established churches of Greece and Rome in the earliest ages. It is an egregious error to suppose that when Christianity was taken into alliance with the State, by the Emperor Constantine, in the beginning of the fourth century, all the orthodox churches were so ignorant of the genius of their religion, as to consent to the corruption of a worldly establishment.

Crantz (in his History of the United Brethren) says, "These ancient Christians who, besides the several names of reproach given them, were at length denominated Waldenses, from one of their most eminent teachers, Peter Waldo, date their origin from the beginning of the fourth century; when one Leo, at the great revolution in religion under Constantine the Great, opposed the innovations of Sylvester, Bishop of Rome."

The *Cathari*, or Puritan churches of the Novatians, also had at that very period (about A. D. 325) been flourishing as a distinct communion for more than seventy years, all over the empire; maintaining by the acknowledgment even of their enemies, the self-styled *Catholics*, the integrity of the true faith, together with the purity of discipline and the power of godliness, which had generally disappeared from the *Catholic* churches. These Puritans being exposed to severe and sanguinary persecutions for dissent, from age to age, were compelled to shelter themselves from the desolating storm in retirement; and when at intervals they reappear on the pages of contemporary history, and their principles are propagated with new boldness and success, they are styled a new sect, and receive a new name from their enemies, though in reality they are the same people.

The same great principles of attachment to the word of God, and determined adherence to the simplicity of its doctrine, discipline, institutions, and worship, in opposition to the innovations of a secular spirit and policy on the one hand, and of false philosophy or of pretended apostolic tradition on the other, may be traced under the name of Novatians, Donatists, Luciferians, and Ærians, from the third to the seventh centuries. They reappear in the Paulicians, who have been falsely accused of Manichaeism, but who, from the middle of the seventh to the end of the ninth century, worthily sustained by their preaching, their lives, and their martyrdoms, their claim of being the genuine descendants of the primitive churches.

From Asia Minor they spread themselves over Europe, through Thrace, Macedonia, Epirus, Bulgaria, Sclavonia, Sicily, Lombardy, Liguria, and Milan; whence, about the beginning of the eleventh century, they entered into France. The first discovery of a congregation of this kind in that country, was at Orleans, A. D. 1017. A Catholic council was immediately convened, and the Paulician missionaries, with their converts, among whom were many respectable citizens and several of the regular clergy, were all burnt alive. Other advocates of the doctrine were discovered in Languedoc, others in Picardy and Suabia. They were called in France Bougres or Bulgarians, Tisserands or Weavers, Bos Homos or Good Men.

They soon spread through Germany, where they were called by the old name of Cathari, or, by corruption, Gazari, *i. e.* Puritans. In Italy the same people were called Paterines, Josephists, Arnoldists, (and Fratricelli.) As early as the year 1100, it appears they began to be called Waldenses, sixty years before Peter Waldo. Their principles were powerfully advocated, and extended among the most intelligent classes in Languedoc and Provence, from 1110 to 1168, by the celebrated Peter de Bruys and Henry, his successor; from whom they received the name of Petrobrusians and Henricians. From the places where they flourished they were called Toulousians, Albigenses, and afterward Poor Men of Lyons, and Leonists. They were condemned by a council at Toulouse in 1119, and again by the great Lateran council at Rome, in 1139. In 1160, some of them crossed from Gascony to England, where they were called Pophlicians and Publicans, corruptions of the original name, Paulicians. About this time arose the celebrated Peter Waldo, of Lyons, whose labors, learning, zeal, and liberality, greatly extended their principles; in consequence of which many writers, both Catholic and Protestant, have most erroneously regarded him as the parent and founder of the proper Waldenses. Mr. Robinson, however, has shown that this name had a much earlier origin, that it signifies, "inhabitants of the valleys," and that it was applied to the persecuted people of whom we have spoken, simply for the reason that great multitudes of them made their residence in the valleys of the Alps and of the Pyrenees, where, age after age, they found an asylum from the tyranny of the Church of Rome. This view of the matter, also, is supported by the testimony of their own historians, Pierre Gillies, Perrin, Leger, Sir Samuel Morland, and Dr. Allix. The names imposed on them by their adversaries, they say, have been intended to vilify and ridicule them, or to represent them as new and different sects.

Their enemies confirm their great antiquity. Reinerius Saccho, the inquisitor, admits that the Waldenses flourished five hundred years before Peter Waldo. This carries us back to the year 660, the time of the appearance of the Paulicians, or rather of their great revival and increase under the labors of Constantine Sylvanus. Indeed, there is not wanting evidence to show that churches of the Puritan faith existed at that time in the West, as well as in the East. In the year 553, nine bishops of Italy and Switzerland openly refused communion with the Pope of Rome, and the churches under their care persisted in their dissent. To say nothing of the labors of those noble reformers in the bosom of the Catholic Church, Paulinus of Aquileia, in the eighth century, Claude of Turin in the ninth, the council af Rheims in the tenth, and Berengarius, archdeacon of Angers, in the eleventh, which yet exerted a powerful influence in opening the eyes of men to the corruptions of Rome; if we will believe the testimony of the suffering Waldenses themselves, their doctrine and discipline had been preserved in all its purity and efficacy from the days of the primitive martyrs, in Spain, France, Germany, Italy, and especially in the valleys of Piedmont.

The learned Dr. Allix, in his "History of the Churches of Piedmont," gives this account:—"That for three hundred years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction, and at last, the interest of Rome grew too potent for the church of Milan, planted by one of the disciples, insomuch that the bishop and the people, rather than own its jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called *Vallenses*, *Wallenses*, or *The People in the Valleys*."

M. Sismondi, in his late History of the Crusades against the Albigenses, says, "Those very persons who punished the sectaries with frightful torments, have alone taken it upon themselves to make us acquainted with their opinions, *allowing at the same time that they had been transmitted in Gaul from generation to generation, almost from the origin of Christianity.* We cannot be astonished (he adds) if they have represented them to us with all those characters which might render them the most monstrous, mingled with all the fables which would serve to irritate the minds of the people against those who professed them. Nevertheless, amidst many puerile and calumnious tales, it is still easy to recognize the principles of the Reformation of the sixteenth century among the heretics who are designated by the name of Vaudois or Albigeois."

Dr. Allix, speaking of the Paterines, some of whom, disciples of Gundulf, one of their teachers, went from Italy to the Netherlands, where they were thrown into prison, says, "Here, then, we have found a body of men in Italy before the year 1026, five hundred years before the Reformation, who believed contrary to the opinions of the Church of Rome, and who highly condemned her errors." Mr. Jones adds, "Atto, bishop of Verceulli, had complained of such people *eighty years before, and so had others before him,* and there is the greatest reason to believe they had always existed in Italy. It is observable that those alluded to by Dr. Allix were brought to light by mere accident." About the year 1040, the Paterines had become very numerous at Milan, which was their principal residence; and in 1259, some of their churches in other Italian cities, we are informed by Reinerius the inquisitor, contained from five to fifteen hundred members. Their churches were organized into sixteen compartments or associations. They had no connection with the Catholic Church, which they regarded as Antichrist from the time of Pope Sylvester. Now, when we reflect that the Paterines, as well as the Paulicians, both in principles and practice, were the same people as the Waldenses, or *Leonists,* we shall not wonder at the following remarkable words of Reinerius concerning the *latter*:

"Of all the sects which have been, or now exist, none is more injurious to the Church, (*i.e.* of Rome,) for three reasons: 1. Because it is more ancient. Some aver their existence from the time of Sylvester; others from the very time of the apostles. 2. Because it is so universal. There is scarcely any country into which this sect has not crept. And 3. Because all other heretics excite horror by the greatness of their blasphemies against God; but these have a great appearance of piety, as they live justly before men, believe rightly all things concerning God, and confess all the articles which are contained in the creed; only they hate and revile the Church of Rome, and in their accusations are easily believed by the people."

Such a concession, from such a source, speaks volumes. Here then is a succession of faithful men, whose apostolic origin, perpetuity, universal though often hidden diffusion, general orthodoxy, evangelical simplicity and sanctity of character, is admitted by the Church of Rome herself; a succession of faithful men, organized, too, into Christian churches, claiming to be the true successors of the apostles, protesting against all the corruptions of the patriarchate and the papacy, and for this reason subject to continual persecution from both, through the hands of the secular powers to which they are allied; a Church built not on St. Peter alone, but on the entire foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, and against which the gates of hell have not been able to prevail. May we not say then, in the language of Revelation, "Here is the patience and faith of the saints? These are they that keep the commandments of God, and the faith of Jesus?" Rev. xiv. 12.

It also appears that the recesses of the Alps and the Pyrenees were distinguished retreats of these persecuted Christians in the darkest ages of the Church. Or, as Mr. Robinson observes, in his Ecclesiastical Researches, "Greece was the parent, Spain and Navarre the nurses, France the stepmother, and Savoy (*i. e.* Piedmont) the jailor of this class of Christians called Waldenses."

Their principles.—From the united attestation of their enemies and their own confessions of faith, we learn that the ancient Waldenses were distinguished chiefly by the following points:—

1. *Their attachment to the Scriptures.*—They held that the Holy Scriptures are the only source of faith and religion, without regard to the authority of the fathers and tradition. Although they principally used the New Testament, yet, as

Usher proves, they regarded the Old also as canonical Scripture. "They translated the Old and New Testament," says Reinerius, "into the vulgar tongues, and spake and taught according to them." From their greater use of the New Testament, however, as Venema observes, their adversaries took occasion to charge them with despising the Old. "Hence, whatever a doctor of the Church teaches," says Reinerius, "which he does not prove from the New Testament, they consider it as entirely fabulous—contrary to the doctrine of the (Romish) Church. He adds, "I have heard and seen a certain unlearned rustic, who recited the book of Job, word by word, and many who perfectly knew the New Testament." This is high praise.

2. *Their Scriptural simplicity, and soundness* of belief.—Their adversaries frequently acknowledge this; see the testimony of the inquisitor above. It is amply confirmed also by their own authentic monuments and confessions of faith, of which several are printed at length in Jones's History of the Church, and other standard works.

From a confession of their faith, in 1120, we extract the following particulars:—"(1.) That the Scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by the envy of the devil sin entered into the world, and that we are sinners in and by Adam. (2.) That Christ was promised to our fathers, who received the law: that so, knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself. (3.) That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might show us grace and mercy, as being faithful. (4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification. (5.) That there is no mediator and advocate with God the Father, save Jesus Christ. (6.) That after this life there are only two places, the one for the saved and the other for the damned. (7.) That we ought to honor the secular powers by subjection, ready obedience, and paying of tribute."

3. *Their purity and excellence of life and manners.*—Though often accused of the most abominable crimes, the whole evidence goes to show that these accusations were vile calumnies, invented for party purposes by their malignant enemies, the papal priests. Indeed, an ancient inquisitor confesses that "these heretics are known by their manners and conversation, for they are orderly and modest in their behaviour and deportment. They avoid all appearance of pride in their dress; they neither indulge in finery, nor are they mean and ragged. They avoid commerce, that they may be free from deceit and falsehood. They get their livelihood by manual industry. They are not anxious about amassing riches, but content themselves with the necessaries of life. They are chaste, temperate, and sober. They abstain from anger. Even when they work, they either learn or teach, etc." Seisselius, archbishop of Turin, also admits, "Their heresy excepted, they generally live a purer life than other Christians."

4. *Their enlightened fervor, courage, and zeal.*—Reinerius assigns as one cause of their great increase, their great zeal. "All of them, men and women, night and day, never cease from teaching and learning. The first lesson," he adds, "which the Waldenses teach those whom they bring over to their party, is to instruct them what manner of persons the disciples of Christ ought to be; and this they do by the doctrine of the evangelists and apostles, saying that those only are the followers of the apostles who imitate their manner of life." Hence,

5. *Their steady opposition to all corruptions and antichristian usurpations.*—"The first error of the Waldenses," says an ancient inquisitor, "is, that they affirm that the Church of

Rome is not the church of Jesus Christ, but an assembly of ungodly men, and that she has ceased from being the true church from the time of Pope Sylvester, at which time the poison of temporal advantages was cast into the Church." They rejected images, crosses, relics, legends, traditions, auricular confession, indulgences, absolutions, clerical celibacy; orders, titles, tithes, vestments, monkery, masses, and prayers for the dead; purgatory, invocation of saints, and of the Virgin Mary; holy water, festivals, processions, pilgrimages, vigils, Lent; pretended miracles, exorcisms, consecrations, confirmations, extreme unction, canonization, and the like. They condemned the use of liturgies, especially in an unknown tongue. They condemned the mystical or allegorical interpretations of Scripture. They condemned, most of all, the wicked lives of both people and clergy in the worldly communion of Rome.

6. *Their enlightened views of liberty of conscience.*—"They affirm," says the inquisitor, "that no man ought to be forcibly compelled in matters of faith." On this point, as also on the next, they are far in advance of the reformers, Luther and Calvin.

7. *Their just ideas of the nature and character of a church of Christ.*—"That is the Church of Christ which bears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatever place it exists." "The sacraments of the Church of Christ are two, baptism and the Lord's Supper, and in the latter Christ has instituted the receiving in both kinds, both for priests and people." "We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper, and even necessary, that believers use these symbols when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them." Hence Seisselius remarks, "They say that they alone observe the evangelic and apostolic doctrine, on which account, by an intolerable

impudence, they usurp the name of the Catholic Church." Reinerius also observes, "They declare themselves to be the apostles' successors, to have apostolical authority, and the keys of binding and loosing. They say that a man is then first baptized when he is received into their community: some of them hold that baptism is of no advantage to infants, because they cannot actually believe." On the whole, it is evident that they were, and that, too, on principle, dissenters, not from the Church of Rome only, but from all national established churches. Their church officers, Reinerius says, were bishops, elders, and deacons; but the distinction between their bishops and other elders seems to have been only that the former were the official *pastors* of the churches.

That they understood and practiced immersion as baptism is evident, but whether they generally practiced infant baptism has long been a matter of dispute. The words of Reinerius seem to imply that in his time (1250) they were of different opinions on this point. The modern Waldenses in the valleys of Piedmont do practise it; but they have so changed in many points, since their amalgamation with the Calvinists at the Reformation, having also received their pastors from them since 1663, that nothing decisive can be hence inferred. Dr. Murdock thinks that the followers of Peter Waldo universally practised infant baptism; but he gives us no authority for this opinion. The only one of their ancient writings which sanctions it is the *Spiritual Calendar*, but this, if genuine, is of doubtful date. On the contrary, all their other writings, from the Noble Lesson, in 1100, down to their Confession of Faith, in 1655, Dr. Gill affirms to be in favor of the baptism of believers only. It appears certain that the Cathari, the Paterines, the Berengarians, the Arnoldists, Petrobrusians, and Henricians, *i.e.* the earlier Waldenses, as far as history testifies, vehemently opposed infant baptism. That there were, on the other hand, many among them in after years who adopted the practice, is, in view of all the facts, highly probable. Mr. Jones, in the preface to the fifth edition of his history, says that "the Waldenses were Anti-pedobaptists." Mr. Milner, after saying, "I cannot find any satisfactory proofs that the Waldenses were in judgment Anti-pedobaptists strictly," concludes thus: "I lay no great stress on the subject; for the Waldenses might have been a faithful, humble, and spiritual people, as I believe they were, if they had differed from the general body of Christians on this article. See ANABAPTISTS in this Appendix.

However this point may be decided, it is now generally acknowledged that the Waldenses were the witnesses for the truth in the dark ages, and that they gave the first impulse to a reform of the whole Christian Church, so called.

BAPTISTS. The Baptists in England, at this time, have a membership exceeding 200,000, with a population of about 1,000,000. In 1792, they began their famous India Mission—the pioneer of all Protestant Missions in the East. Of late years they have greatly prospered, and are now generally regarded as the most progressive body of Christians in England.

The Baptists of the United States established, in 1814, a Missionary Union for Foreign Missions; a Home Mission Society in 1832; an American and Foreign Bible Society in 1838; a Bible Union for Revision in 1850, which, however, is not exclusively Baptist, being sustained by many of other denominations for the sake of a more exact version of the sacred text in the English tongue. It now employs the best scholars in the country in its work, without regard to denomination.

Besides the Home Mission Society, whose field is all North America, the Baptists have Conventions or General Associations in every State for Domestic Missions, and Education Societies for the aid of licentiates preparing for the ministry in colleges and theological seminaries, of whom there are over 1000. A Theological Institute for Freedmen was founded early in 1865, and has numerous branches The receipts and expenditure for these various purposes the last year was about $500,000. If we add the sums expended in endowments of seminaries of all grades, it will exceed $1,500,000. A liberal Baptist, of Poughkeepsie, New York, within five years has given nearly $500,000 for founding a College for female education, where 400 young ladies are now under the tuition of accomplished Christian teachers. A single family, near Philadelphia, has given $50,000 this year as a Fund for the Freedmen, to be expended through the American Baptist Publication Society, an institution whose total receipts for the last year were over $173,000. The annual outlay on new church edifices exceeds $1,000,000. These facts and figures show a remarkable development of energy and enlightened liberality in this Christian denomination.

CHRISTIANITY: the religion of Jesus Christ, the Son of God, as delineated in the sacred Scriptures. Its peculiar and characteristic feature is, that it reveals the only way of salvation for sinful men, through the incarnation and atoning death of a divine Redeemer, in which "the righteousness of God is manifest" in harmony with his mercy, "that he might be just, and the justifier of him that believeth in Jesus." (Rom. iii. 20, 21.) To this, the Holy Spirit sets his seal.

All the variety of forms in which Christianity appears in this book, may be reduced to two: namely, EVANGELICAL CHRISTIANITY, which in the legitimate use of reason receives the religion of Christ as it is—a revealed method of salvation for sinners; and RATIONALISTIC CHRISTIANITY, which, by an illegitimate use of reason, would exalt it as the ultimate authority in regard to the matters revealed. (See RATIONALISTS, in this Appendix.) RATIONALISTIC CHRISTIANITY again, appears under four distinct forms. 1. *Philosophical*, as in the Gnostics, Arians, etc.; 2. *Formal* or *Sacramental;* 3. *Hierarchical*, and 4. *Political*. Examples of the three last divisions, which, indeed, are intimately allied, may be seen in the Roman and Greek Churches, and in the principal Church establishments of modern Europe. All three are strongly pervaded also by the *Traditional* element; the Rationalistic remodelling Christianity to suit its own ideas of what religion ought to be, to fit it for the condition of the world, and the Traditional seeking to perpetuate the innovations thus introduced under the pretence of Conservatism.

But the object of this article is not to develop these points, but to present some general views of the present condition and prospects of Christianity, as the one true religion, designed to subdue and supersede all others, and become, like the sun in the firmanent, the fixed light and life of men. And we cannot, perhaps, do this better than by some extracts from a distinguished French philosopher, M. Jouffroy, in his Essay *On the Present State of Humanity.*

It must be remarked, that the writer here regards Buddhism as but a form of Braminism, from which it originally proceeded.

"We may regard the world as subject to the attraction of three different forms, or three systems of civilization: Christianity, Braminism, and Mohammedanism.—A real religion is nothing but a complete solution of the great questions which interest humanity, that is to say, of the destiny of man, of his origin, of his future condition, of his relation to God and to his fellow-men. Now it is by virtue of the opinions which different nations profess on these questions, that they establish a mode of worship, a government and laws; that they adopt certain manners, habits, and thoughts; that they aspire to a certain order of things, which they regard as the ideal of the True, the Beautiful, the Right, and the Good, in this world. The true and radical difference between savage and civilized nations, consists in the fact that the former have only crude and vague ideas on the great questions which interest Humanity, so that these ideas could not be brought into a sufficiently precise form for the construction of a system.

"If in any part of the earth there were a great mass of savage nations in contact, as there was in the north and in the centre of Asia, during the fourth century, we might admit the possibility that a system suddenly appearing in the bosom of this mass, could gather around it the people who composed it, and create a fourth civilization, a fourth centre of attraction. But such a mass does not exist.

"We may then regard those three systems of civilization as the only systems which can exert an influence on the destinies of the world. To those systems, therefore, we must give our attention. What are their respective forces, the degrees of their vigor and attractive power?

"Now it is proved by facts that the Christian civilization is the only one of the three which is endowed at the present day with an expansive power. It is in truth the only one which makes any progress at the expense of the others, and which gains savage tribes to civilization.

"Braminism has few or no savages to civilize. Its dominion extends to the eastern borders of Asia, and on the west it approaches Mohammedanism and Christianity. It is therefore in contact with the other systems of civilization. And as it forms no foreign colonies, it remains unknown to savages of other countries. It will accordingly have no share in the mass of men who are yet to be civilized.

"Mohammedanism also forms no colonies; like Braminism, it keeps at home; the time when it subdued nations with the sword is past. Now, on the east toward Asia, on the north and on the west toward Europe, it is arrested by Braminism and Christian civilization. It comes in contact with savages only at the south, toward the centre of Africa. We know not whether it continues to extend in that direction, or whether the immense conquests which it formerly made are still increasing; but we may affirm with certainty, that if it does continue to make conquests among savage tribes, it is the mere result of contact, and not at all of design; for in the present day we do not discern in Mohammedanism the slightest trace of the spirit of proselytism which it once possessed, and which is now so ardently cherished by Christian nations.

"If we now turn our eyes to Christianity, we perceive that with the exception of the barbarians of Africa—and even these it is on the point of disputing with Mohammedanism—it holds in its hand all the savages of the rest of the world. There is hardly an island of any magnitude where it has not taken a station on its coast, and visited with its ships; and by degrees the population of every island of the ocean will fall under its system. By holding the coast of New Holland (Australia) it surrounds with a thread which they cannot escape from, all the tribes of the fifth world—tribes the most barbarous which have yet been discovered. It will follow the same course there which it has followed in America.

"If we consider the conquests over one another which are made, or should be made by the three systems, we find new proof of the expansive power which is possessed exclusively by Christian civilization. Neither Braminism nor Mohammedanism penetrates, or attempts to penetrate, into Christian possessions. Christianity and its civilization everywhere advance with ardor, and with deliberate purpose, into the domains of Brama and of Mohammed. They openly meditate their conquest. The Bible and Missionary Societies are instituted for this express purpose. But there are two levers of still greater power in operation, to detach ancient Asia from its ancient doctrines. These levers are Russia and England. While Russia acts upon Asia on the north, from the Ural mountains to the extremity of Kamschatka, and opens a large third of this vast country to our civilization, England invades it in the south, and causes our power to penetrate into the very centre of Braminism.

"Now this superiority of power is a new circumstance, which appears to give Christianity brighter and brighter promise of the conquest of the world.

"The Christian system is making progress, and rapid progress, while the other two are decaying; the nations which compose it are every day becoming more united, and growing into a powerful aggregate which nothing on earth is able to resist. It is impossible for the Christian system to be absorbed in either of the others; on the contrary, it is beginning to absorb them both, or at least, to reduce the territory which they occupy; and there is every reason to believe that these conquests will soon go on with increased rapidity. We cannot then avoid the conclusion, that if the Christian system of civilization be not destroyed by internal defect, it is destined to gain possession of the earth. Its future condition involves the future condition of the world."

The argument of M. Jouffroy, a mere outline of which we have given, seems perfectly satisfactory as to the general fact, that Christianity *in some form* will gain dominion of the world. But it may be asked, as a distinct question, In what form will it prevail? Will it be *Evangelical* or *Rationalistic*? We use these terms in the sense already defined in the beginning of this article. Now the same line of argument pursued by M. Jouffroy, may be adopted to answer this latter question, and we think with great success. The following remarks of Isaac Taylor, in his "*Natural History of Enthusiasm*," will show this:

"If we are to calculate the probable extension or extinction of certain opinions, we must consult the evidence of facts on a large scale, and especially must observe what manifestations of intrinsic power they have given us on certain peculiar and critical occasions. This is the only course that can be deemed satisfactory, or that is conformed to the procedures of modern science.

"The early triumphs of the Gospel over the fascinating idolatries and the astute atheism of Greece and Rome, has been often insisted upon (and conclusively) as evidence of its truth. With that argument we have nothing now to do; yet if the subject were not such a very hackneyed one, it might well be brought forward in all its details in proof of a very different point—the innate power of the religion of the Bible to vanquish the hearts of men.

"But if there were room to imagine that the first spread of Christianity was owing rather to an accidental conjuncture of favoring circumstances than to its real power over the human mind, or if it might be thought that any such peculiar virtue was all spent and exhausted in the first expansive effort, then it is natural to look to the next occasion on which the opinions of mankind were put in fermentation, and to watch in what manner the system of the Bible then rode over the high billows of political, religious, and intellectual commotion. It was a fair trial for Christianity, and a trial essentially different from its first, when, in the fifteenth century, after having been corrupted in every part to a state of loathsome ulceration, it had to contend for existence, and to work its own renovation, at the moment of the most extraordinary expansion of the human intellect that has ever happened. . . .

"At such a time, which seemed to leave no chance for continued existence to aught that was not in its nature vigorous, might it not have confidently said, This must be the crisis of Christianity? if it be not inwardly sound, if it has not a true hold of human nature, if it be a thing of feebleness and dotage, fit only for cells and cowls and the precincts of spiritual despotism; if it be not adapted to the world of action, if it have not sympathy with the feelings of men—of freemen, nothing can save it: no power of princes, no devices of priests, will avail to rear it anew and replace it in the veneration of the people: at least not in any country where has been felt the freshening gale of intellectual life. The result of this crisis need not be narrated. . . .

"Whether the religion for which the Reformers suffered was 'from heaven, or of men,' is not our question; but whether it is not a religion of robust constitution, framed to endure and to spread, and to vanquish the hearts of men? With the history of the fifteenth and sixteenth centuries in view, it is asked if Christianity be a system that must always lean upon ignorance and craft and despotism, and which, when these rotten stays are removed, must fall and be seen no more?

"Yet another species of trial was in store to give proof of the indestructibility and victorious power of Christianity. It remained to be seen whether, when the agitations, political and moral, that were subsequent upon the great schism which had taken place in Europe, had subsided, and when the season of slumber and exhaustion came on, and when human reason, strengthened and refined by physical science and elegant literature, should awake fully to the consciousness of its powers; whether then the religion of the Bible could retain its hold of the nations, or at least those of them that enjoyed, without limit, the happy influences of political liberty and intellectual light. This was a sort of probation which Christianity had never before passed through. . . .

"It is difficult to imagine a single advantage that was lacking to the promoters of infidelity, or a single circumstance of peril or ill-omen that was not present to deepen the gloom of the friends of religion. The actual issue of that signal crisis is before our eyes in the freshness of a recent event. Christianity—we need not ask whether for the benefit or the injury of the world—has triumphed; the mere fact is all that concerns our argument."

Once more: "The spread of the English stock and language and literature over the North American Continent, is a significant indication of the power of Christianity to retain its hold of the mind, and of its aptness to go hand in hand with civilization, even when unaided by those secular succors, to which its enemies in malice, and some of its friends in overcaution, are prone to attribute too much importance. The tendency of republicanism, and the connection of the colonies at the moment of their revolt (from the mother country) with France, and the prevalence of a peculiarly eager and uncorrected commercial temper, and the absence of every sort and semblance of restraint upon opinion, were concurrent circumstances belonging to the infancy of the American Union, of a kind which put to the severest test the intrinsic power of Christianity in retaining its hold of the human mind. Could infidel experimenters have wished for conditions more equitable, under which to try the respective forces of the opposing systems? And what has been the issue? Christianity has gained rather than lost ground, and shows itself in a style of as much fervor and zeal as in England; and perhaps it has won the advantage in these respects. Wherever on that continent good order and intelligence are spreading, there also the religion of the Bible spreads."

It has, then, been proved that nothing inseparable from human nature, nothing invincible, stands in the way of the diffusion of our evangelical faith among either polished or barbarous nations, for already it has been victorious in both kinds. "Let it be affirmed that the religious infatuations of mankind are firm as adamant; still it is a fact that a hammer harder than adamant once shattered the rock to atoms. And now, when it is proposed to smite the same substance with the same instrument, are those to be deemed irrational who anticipate the same success?"

"There was a greater disproportion (as Mr. Douglas observes) between the resources of the first Christians and their success in changing the moral condition of the Roman empire, than there is at present between the means which Christians now possess and the universal conversion of the world. True benevolence will come in the train of genuine Christianity, and mankind, in promoting the welfare of each other, will find that happiness which has long escaped them. Then will be the harvest of the moral world; and the seed of noble thoughts and deeds that once seemed lost, shall suddenly shoot forth and ripen to maturity, and the success of wrong, even in this world, shall seem brief compared with the long ages that shall crown the efforts of wisdom and virtue."

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